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HISTORY

THE

INTERPRETER OF PROPHECY,

OR,

A VIEW

OF

SCRIPTURAL PROPHECIES

AND

THEIR ACCOMPLISHMENT

IN THE

PAST AND PRESENT

OCCURRENCES OF THE WORLD;

WITH

CONJECTURES RESPECTING THEIR FUTURE COMPLETION.

BY HENRY KETT, B.D.

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IN THREE VOLUMES.

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TO

VOL. II.

THIS Work has been delayed and increaſed much beyond the original deſign, ſtated in the Introductory Chapter to the firſt Volume. This delay and this increaſe are to be attributed to my anxiety to obtain from the ſame Pen, to which I am indebted for ſo much aſſiſtance in the firſt Volume, A DEVELOPEMENT OF THE PROPHETICAL SCHEME CONCERNING ANTICHRIST; being well convinced, that no one could preſent this new and comprehenſive ſyſtem to the public in ſo clear a light, as the perſon with whom the ideas originated.

nated. To this Perſon I am obliged for the whole of the following Preliminary Chapter, except only the Hiſtorical proofs of the early opinions, concerning the Papal Antichriſt—and for nearly the whole of the third Volume.

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CLASS II.

INTRODUCTORY CHAPTER.

THE moſt careleſs reader of the Prophetical parts of the Old and New Teſtament can ſcarcely fail to notice, that there are ſeveral ſtrong intimations, and many direct and clear predictions concerning a Power, a Perſon, or a ſucceſſion of Perſons, that were to ariſe in the world, and either deceitfully arrogate to themſelves the place and office of Chriſt, or maintain a direct enmity and oppoſition to Him and his Religion.—Such is the "ANTICHRIST," or "the many ANTICHRISTS," ſpoken of in the New Teſ-

tament [a]. The characters and properties of these powers or persons, the dignity which they were to assume, the means by which they were to recommend themselves to the world, the arts which they were to practise, and the persecution they were to carry on, to oppress the true Christians, and obtain adherents to their errors, are all clearly represented in various passages of Scripture.

[a] It may perhaps be necessary to apprize the unlearned Reader, that the term *Antichrist* (Ἀντίχριστος) is an epithet *generally* meaning any power or persons acting in any respect in opposition to Christ or his doctrines. Its *particular* meaning is to be collected from those passages of Scripture, in which it occurs. "It may either signify one who assumes the place and office of Christ, or one who maintains a direct enmity and opposition to him." See Hurd's Introduction to the Study of the Prophecies, vol. ii. p. 10.

Prophe-

Prophecies reſpecting ANTICHRIST.

In order to throw as much light as poſſible upon this ſubject, I ſhall collect the principal of theſe Prophecies into one point of view, before I venture to offer any obſervations upon them, excepting only the Prophecies of Daniel. Theſe, as they will be ſtated particularly in the courſe of this Chapter, I ſhall omit here, to avoid a length of repetition; obſerving only that Daniel expreſsly mentions a power which was to ariſe from the *laſt* of the four great empires of the world, but was to be *divers from it*.

St. Paul, guided by the ſame ſpirit of Prophecy, directs the attention of the early Chriſtian converts to a ſimilar ſubject.

Now[b] *we beſeech you, brethren, by the coming of our Lord Jeſus Chriſt, and by our*

[b] 2 Theſſ. ii. 1—10.

 gather-

gathering together unto him, that ye be not ſoon ſhaken in mind, or be troubled, neither by ſpirit, nor by word, nor by letter, as from us, as that the day of Chriſt is at hand. Let no man deceive you by any means. For that day ſhall not come, except there come a falling away firſt, and that man of ſin be revealed, the ſon of perdition, who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped: ſo that he as God ſitteth in the temple of God, ſhewing himſelf that he is God. Remember ye not that when I was yet with you, I told you theſe things? And now ye know what withholdeth, that he might be revealed in his time. For the myſtery of iniquity doth already work; only he who now letteth, will let until he be taken out of the way. And then ſhall that Wicked be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming: even him whoſe coming is after the working of Satan, with all power, and ſigns, and lying wonders, and with all deceivableneſs of unrigh-

unrighteouſneſs in them that periſh; becauſe they received not the love of the truth, that they might be ſaved.

The Apoſtle reſumes the ſame ſubject in his firſt Epiſtle to Timothy, and forewarns him of ſome great apoſtaſy, that was at ſome future time to happen; and he characterizes this great event by ſuch peculiar and ſtriking circumſtances, as may lead *us*, who live in theſe *later* ages, at once to diſcover the particular perſons to whom the deſcription is applicable.

Now[c] *the ſpirit ſpeaketh expreſsly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils; ſpeaking lies in hypocriſy, having their conſcience ſeared with a hot iron; forbidding to marry, and commanding to abſtain from meats, which God*

[c] 1 Tim. iv. 1, 2, 3.

hath created to be received with thankfgiving of them which believe and know the truth.

[d] *This know alſo, that in the laſt days perilous times ſhall come. For men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholy, without natural affection, truce-breakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good, traitors, heady, high-minded, lovers of pleaſures more than lovers of God; having a form of godlineſs, but denying the power thereof. From ſuch turn away.*

Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt truth; men of corrupt minds, reprobate concerning the faith. But they ſhall proceed no further; for their folly ſhall

[d] 2 Tim. iii. 1—5. 7, 8, 9, 13. iv. 3, 4.

be

be manifeſt unto all men, as theirs alſo was. But evil men and ſeducers ſhall wax worſe and worſe, deceiving and being deceived.

For the time will come when they will not endure ſound doctrine, but after their own luſt ſhall they heap to themſelves teachers, having itching ears; and they ſhall turn away their ears from the truth, and ſhall be turned unto fables.

A Power, ſimilar to that deſcribed by St. Paul, is likewiſe predicted by St. John.

[e] *Little children, it is the laſt time; and as ye have heard that Antichriſt ſhall come, even now are there many Antichriſts; whereby we know that it is the laſt time. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us; but they*

[e] 1 John ii. 18, 19, 22. iv. 3.

went out, that they might be made manifeſt that they were not all of us. Who is a liar, but he that denieth that Jeſus is the Chriſt? He is Antichriſt that denieth the Father and the Son.

And every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God; and this is that ſpirit of Antichriſt, whereof ye have heard that it ſhould come, and even now already is it in the world.

But of ſuch a Power a more full deſcription is given in the Revelations, under the ſymbols of a horrible animal, which is repreſented riſing from a ſtormy ocean, and becoming the object of aſtoniſhment to all who beheld it;—and of a creature which riſing afterwards out of the earth, became equally formidable.

[f] *And I ſtood upon the ſand of the ſea, and ſaw a beaſt riſe up out of the ſea, hav-*

[f] Rev. xiii. 1—18.

ing

ing ſeven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blaſphemy. And the beaſt which I ſaw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his ſeat, and great authority. And I ſaw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beaſt. And they worſhipped the dragon, which gave power unto the beaſt: and they worſhipped the beaſt, ſaying, Who is like unto the beaſt? Who is able to make war with him? And there was given unto him, a mouth ſpeaking great things and blaſphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blaſphemy againſt God, to blaſpheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the ſaints, and to overcome them: and power was given him

over all kindreds, and tongues, and nations. And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life, of the Lamb ſlain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity ſhall go into captivity: he that killeth with the ſword muſt be killed with the ſword. Here is the patience and the faith of the ſaints. And I beheld another beaſt coming up out of the earth, and he had two horns like a lamb, and he ſpake as a dragon. And he exerciſeth all the power of the firſt beaſt before him, and cauſeth the earth and them which dwell therein to worſhip the firſt beaſt, whoſe deadly wound was healed. And he doeth great wonders, ſo that he maketh fire come down from heaven on the earth, in the ſight of men, and deceiveth them that dwell on the earth by the means of thoſe miracles which he had power to do in the ſight of the beaſt; ſaying to them that dwell on the earth, That they ſhould make an image to

the

the beaſt which had the wound by a ſword, and did live. And he had power to give life unto the image of the beaſt, that the image of the beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the image of the beaſt, ſhould be killed. And he cauſed all both ſmall and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or ſell, ſave he that had the mark, or the name of the beaſt, or the number of his name. Here is wiſdom. Let him that hath underſtanding count the number of the beaſt: for it is the number of a man; and his number is ſix hundred threeſcore and ſix.

And St. John afterwards foretels its downfall.

[g] *And after theſe things I ſaw another angel come down from heaven, having great*

[g] Rev. xviii. 1—8.

power; and the earth was lightened with his glory. And he cried mightily with a ſtrong voice, ſaying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul ſpirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, ſaying, Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues. For her ſins have reached unto heaven, and God hath remembered her iniquities. Reward her even as ſhe rewarded you, and double unto her double according to her works: in the cup which ſhe hath filled fill to her double. How much ſhe hath glorified herſelf, and lived deliciouſly, ſo much torment and ſorrow give her. For ſhe ſaith in her heart, I ſit a queen, and am no widow,

widow, and ſhall ſee no ſorrow. Therefore ſhall her plagues come in one day, death, and mourning, and famine; and ſhe ſhall be utterly burned with fire; for ſtrong is the Lord God who judgeth her.

Another great Power is likewiſe predicted: the deſcription of it is marked with many ſtriking ſymbols, and characteriſtics, and its progreſs and deſtructive ravages are clearly pointed out.

[h] *And the fifth angel ſounded, and I ſaw a ſtar fall from heaven unto the earth; and to him was given the key of the bottomleſs pit. And he opened the bottomleſs pit; and there aroſe a ſmoke out of the pit, as the ſmoke of a great furnace: and the ſun and the air were darkened by reaſon of the ſmoke of the pit. And there came out of the ſmoke locuſts upon the earth; and unto them was given power, as the ſcorpions of the earth*

[h] Rev. ix. 1—21.

have

have power. And it was commanded them that they ſhould not hurt the graſs of the earth, neither any green thing, neither any tree; but only thoſe men which have not the ſeal of God in their foreheads. And to them it was given that they ſhould not kill them, but that they ſhould be tormented five months; and their torment was as the torment of a ſcorpion, when he ſtriketh a man. And in thoſe days ſhall men ſeek death, and ſhall not find it; and ſhall deſire to die, and death ſhall flee from them. And the ſhapes of the locuſts were like unto horſes prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breaſt-plates as it were breaſt-plates of iron; and the ſound of their wings was as the ſound of chariots, of many horſes running to battle. And they had tails like unto ſcorpions, and there were ſtings in their tails; and their power was to hurt men five months. And

they

they had a king over them, which is the angel of the bottomleſs pit, whoſe name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is paſt; and behold there come two woes more hereafter. And the ſixth angel ſounded, and I heard a voice from the four horns of the golden altar which is before God, ſaying to the ſixth angel which had the trumpet, Looſe the four angels, which are bound in the great river Euphrates. And the four angels were looſed, which were prepared for an hour, and a day, and a month, and a year, for to ſlay the third part of men. And the number of the army of the horſemen were two hundred thouſand thouſand; and I heard the number of them. And thus I ſaw the horſes in the viſion, and them that ſat on them, having breaſt-plates of fire, and of jacinth, and brimſtone; and the heads of the horſes were as the heads of lions; and out of their mouths iſſued fire, and ſmoke, and brimſtone. By theſe three was the third part of men killed, by the fire,

fire, and by the ſmoke, and by the brimſtone, which iſſued out of their mouths. For their power is in their mouth, and in their tails; for their tails were like unto ſerpents, and had heads, and with them they do hurt. And the reſt of the men which were not killed by theſe plagues, yet repented not of the works of their hands, that they ſhould not worſhip devils, and idols of gold, and ſilver, and braſs, and ſtone, and of wood, which neither can ſee, nor hear, nor walk: neither repented they of their murders, nor of their ſorceries, nor of their fornication, nor of their thefts.

St. Peter and St. Jude expreſsly ſpeak of a great apoſtaſy from the Chriſtian faith, when falſe teachers ſhould tempt Chriſtians to the greateſt diſſoluteneſs of conduct, and poiſon their minds with Infidelity.

[i] *But there were falſe Prophets alſo among*

[i] 2 Pet. ii, iii.

the

the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction. And many ſhall follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of. And through covetouſneſs ſhall they with feigned words make merchandize of you; whoſe judgment now of a long time lingereth not, and their damnation ſlumbereth not. For if God ſpared not the angels that ſinned, but caſt them down to hell, and delivered them into chains of darkneſs, to be reſerved unto judgment; and ſpared not the old world, but ſaved Noah the eighth perſon, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into aſhes, condemned them with an overthrow, making them an enſample unto thoſe that after ſhould live ungodly; and delivered juſt Lot, vexed with the filthy converſation of the wicked: (for that righ-

teous

teous man dwelling among them, in seeing and hearing vexed his righteous soul from day to day with their unlawful deeds.) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government; presumptuous are they, self-willed, they are not afraid to speak evil of dignities: whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time; spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with covetous

prac-

practices; curſed children; which have forſaken the right way, and are gone aſtray, following the way of Balaam the ſon of Boſor, who loved the wages of unrighteouſneſs; but was rebuked for his iniquity; the dumb aſs ſpeaking with man's voice, forbad the madneſs of the Prophet. Theſe are wells without water, clouds that are carried with a tempeſt; to whom the miſt of darkneſs is reſerved for ever. For when they ſpeak great ſwelling words of vanity, they allure through the luſts of the fleſh, through much wantonneſs, thoſe that were clean eſcaped from them who live in error. While they promiſe them liberty, they themſelves are the ſervants of corruption; for of whom a man is overcome, of the ſame is he brought in bondage. For if after they have eſcaped the pollutions of the world, through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome, the latter end is worſe with them than the beginning. For it had been better for them not to have known the way of righteouſneſs,

teouſneſs, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the ſow that was waſhed, to her wallowing in the mire. This ſecond Epiſtle, beloved, I now write unto you; in both which I ſtir up your pure minds by way of remembrance; that ye may be mindful of the words which were ſpoken before by the holy Prophets, and of the commandment of us the Apoſtles of the Lord and Saviour. Knowing this firſt, that there ſhall come in the laſt days ſcoffers, walking after their own luſts, and ſaying, Where is the promiſe of his coming? for ſince the fathers fell aſleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth ſtanding out of the water, and in the water; whereby the world that then was, being overflowed with water, periſhed. But the heavens

vens and the earth, which are now, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thouſand years, and a thouſand years as one day. The Lord is not ſlack concerning his promiſe, as ſome men count ſlackneſs; but is long ſuffering to usward, not willing that any ſhould periſh, but that all ſhould come to repentance. But the day of the Lord will come as a thief in the night, in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo and the works that are therein ſhall be burnt up. Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in all holy converſation and godlineſs; looking for, and haſting unto the coming of the day of God; wherein the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat. Nevertheleſs we, according to his promiſe,

look

look for new heavens and a new earth, wherein dwelleth righteouſneſs. Wherefore, beloved, ſeeing that ye look for ſuch things, be diligent, that ye may be found of him in peace, without ſpot and blameleſs. And account that the long ſuffering of our Lord is ſalvation; even as our beloved brother Paul alſo, according to the wiſdom given unto him, hath written unto you; as alſo in all his Epiſtles, ſpeaking in them of theſe things; in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other Scriptures, unto their own deſtruction. Ye therefore, beloved, ſeeing ye know theſe things before, beware leſt ye alſo, being led away with the error of the wicked, fall from your own ſtedfaſtneſs. But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt. To him be glory both now and for ever. Amen.

[k] *For there are certain men crept in una-*

[k] Jude 4, 8, 16, 17, 18, 19.

wares,

wares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt. Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities. Theſe are murmurers, complainers, walking after their own luſts; and their mouth ſpeaketh great ſwelling words, having men's perſons in admiration becauſe of advantage. But, beloved, remember ye the words which were ſpoken before of the Apoſtles of our Lord Jeſus Chriſt; how that they told you there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts. Theſe be they, who ſeparate themſelves, ſenſual, having not the Spirit.

Pro-

Propoſed APPLICATION *of the above Prophecies.*

From all theſe deſcriptions taken together, it clearly appears that A POWER, ſometimes repreſented as the *little horn*, the *man of ſin*, the *Antichriſt*, the *beaſt*, the *harlot*, the *ſtar fallen from heaven*, the *falſe Prophet*, the *dragon*, or as the operation of *falſe teachers*, was to be expected to ariſe in the Chriſtian world, to perſecute, oppreſs, and delude the Diſciples of Chriſt, corrupt the doctrines of the primitive church, enact new laws, and eſtabliſh its dominion over the minds of mankind.

Such are the names, the characteriſtics, and the qualities of this power of Antichriſt, which I conſider to be THE POWER OF THE DRAGON himſelf—explained by the angel, to be that old ſerpent which

which is the Devil or Satan[1]—the old enemy of mankind, beginning and ending his rebellious war with *deceit* and *lies*.—Caſt from his throne of *Pagan* Rome when Chriſtianity was eſtabliſhed in the ſeat of empire, and the triumphant church enjoyed a ſhort repoſe, he returned *ſecretly* to the conteſt, and diſturbed its peace by hereſies and conſequent animoſities, corrupted it through the medium of proſperity, and reduced it, excepting only a very ſmall part, to a ſtate requiring correction and puniſhment for having yielded to temptations which obedience to the laws of its divine Maſter would have enabled it to reſiſt.—Then was the Dragon again permitted to exalt himſelf to the throne of this world—But in the ſame manner as the captivity of the Jews was *previouſly* limited to the term of 70 years, to prove it the puniſhment allotted by God, and

[1] Rev. xx. 2.

not the *conqueſt of the heathen* over his people; ſo the *reign* of the Dragon or Antichriſt, was *previouſly* limited[m] to 1260 years, to prove that the ſufferings of the church are by the appointment of God, and *not* the *triumph of the Dragon* over the church of Chriſt.—Babylon was deſtroyed at the expiration of the 70 years; and when the 1260 years ſhall be expired, "the Dragon.....ſhall be bound and caſt into the bottomleſs pit[n]."

If we follow the courſe of hiſtory as connected with Chriſtianity, we firſt diſcover the exiſtence of this Power in a general ſenſe in the age of St. John, when the Gnoſtic and other hereſies began to ariſe; for it is acknowledged many of theſe Prophecies allude to the different *hereſies* that *have* troubled, and

[m] See Daniel vii. 25. Rev. xi. 3. Pyle on the Revelations, p. 80.

[n] Rev. xx. 2.

do

do trouble the church. Theſe however are of a fluctuating nature; they riſe, ſpread, decline, increaſe again, or die away when "their folly becomes manifeſt to all." But there appear to be three great *forms* of Antichriſt, which were to *continue ſtedfaſtly* in *great power*, and aſſume much more alarming appearances of corruption, perſecution, and hoſtility; and it is to theſe we now direct our attention.

It will be the object of the three following Chapters to ſhew, from the application of Prophecy to Hiſtory, and to the remarkable train of events which are *now* paſſing in the world, how exactly POPERY, MAHOMETANISM, and INFIDELITY correſpond with the characters given in Scripture of the POWER of ANTICHRIST, which was to prevail a certain time for the eſpecial trial and puniſhment of the corrupted church of Chriſt.

Objections obviated.

But conſidering the ſtrenuous efforts which are now made to undermine the credit of Prophecy, by the continual cry of *vague language*, *uncertain meaning*, *and contradictory aſſertions*, uttered by artifice, and echoed by ignorance,—I ſhall firſt endeavour to prove, not only that the Prophecies themſelves are clear, determinate, and harmonious, but that the different interpretations of the learned men, who have written upon this ſubject, will be found conſiſtent with each other upon thoſe points which were fairly open to their obſervation—and that the difference in their opinions ariſes from the different views they took of *the ſame Power*, without having ſufficiently conſidered that this power was to appear in various forms in different ages of the world.—To this end it will be un-

unneceſſary to mention the very numerous circumſtances concerning which they agree; and theſe are indeed, in general, the moſt important points of thoſe Prophecies which they ſaw to have been fulfilled—the points in which they differ are chiefly thoſe which the events of *later times* appear to render capable of a *clearer explanation*. And to theſe points will the following ſhort account of the opinions of the principal Commentators be confined, with a view to remove ſome of the difficulties, and reconcile ſome of the different interpretations to one point of reference; and this, it is preſumed, will throw conſiderable light upon thoſe parts of the prophetical writings which have been moſt violently attacked, and therefore will materially ſerve the great cauſe, which it is the object of this work to ſupport.

It is important to obſerve, that if the Prophecies of the Old Teſtament are al-

lowed to admit of a firſt and alſo a ſecondary accompliſhment, there appears to be no reaſon why a ſimilar mode of interpretation ſhould not be adopted reſpecting the Prophecies of the New Teſtament. Yet this point has ſcarcely ever been attended to.—Proteſtants, ſuffering under the power of the Papacy, or inſenſibly led by their religious opinions, have ſeen the *whole* of Antichriſt in the Church of Rome, or ſome power or powers connected with it.—They ſaw the Prophecy to be in many parts *clearly* applicable to the Church of Rome, and they looked for no other accompliſhment; though the difficulty, with which many paſſages are brought to apply to this object, indicates it to be but a primary or partial fulfilment; and this difficulty led to differences of opinion, which, to the eye of ſuperficial readers, appears to have thrown an obſcurity over the whole ſubject. It is clear however from the Prophecies themſelves, that a long ſeries of

of time is required for their fulfilment; and though it is *deſigned* that we ſhould ſee *as much* of the Prophecies fulfilling *in our own times* as to *guard* us againſt the evils and dangers prevalent in thoſe times, we ſhould be cautious in *reſtricting* the ſenſe of any to one particular period, excepting thoſe which are evidently thus confined by Scripture. If it be obviouſly abſurd to imagine we can judge with certainty reſpecting the *time* and *manner* in which events plainly predicted will be accompliſhed in future, it is equally ſo to imagine that our anceſtors could judge of the preſent times as clearly as we can do. Some portion of novelty therefore in an interpretation can be no objection to its truth, provided it harmonizes with eſtabliſhed opinion concerning the principal points of Prophecy itſelf.

"It is a part of this Prophecy" (ſays Sir I. Newton in his Obſervations on

the Apocalypſe, which he conſiders as ſo cloſely connected with the Prophecies of Daniel, as "making together but one complete Prophecy") "that it ſhould not be" (fully) "underſtood before the laſt age of the world; and therefore it makes for the credit of the Prophecy, that it is not yet underſtood. But if the laſt age—the age of opening theſe things—be now approaching, as by the great ſucceſſes of late interpreters it ſeems to be, we have more encouragement than ever to look into theſe things."....."Amongſt the interpreters of the laſt age there is ſcarce one of note, who hath not made *ſome diſcovery* worth knowing; and thence I ſeem to gather that God is about opening theſe myſteries."

Theſe ſcattered lights thrown upon different parts of the ſubject muſt greatly aſſiſt other Commentators in the progreſs of their *later* reſearches; and we may

may ſurely indulge the hope, that the *increaſing* clearneſs of this Prophecy, will operate with *increaſing* power, as the time of its fulfilment draws nearer. "And the remnant were affrighted, and gave glory to God," *previous* to the ſeventh trumpet, which is to "finiſh theſe myſteries of God."

We may farther obſerve, that the difference of opinion among Commentators upon *particular parts* of a Prophecy, does not invalidate their teſtimony as a proof of the truth of thoſe *great points*, in which they agree; or even the *preciſion* of the Prophecy itſelf in *all* its parts, though that preciſion cannot be ſeen by us till the courſe of events preſents it to our view.—For example, *all* agree that the corruption and diſtreſs of the church in the latter ages of the world, and the final triumph of our Lord over all his enemies, have been clearly foretold in the Old and in the

New Teſtament. But whether the reign of Antichriſt be the eſtabliſhment of the Papal power, or of Mahometaniſm, or of Infidelity and Atheiſm, or of all united, may be diſputed till *events determine* the queſtion; according as the different writers are influenced by ſituation, courſe of ſtudy, turn of mind, and attention to paſſing circumſtances, or now *perhaps*, by political principles; for in no times was *caution* in interpretation ever more neceſſary than in theſe, when *Party Spirit* in religion and in politics is ſo prevalent as to mingle itſelf almoſt imperceptibly "with the thoughts of almoſt every man's heart." If, however, the *preſent* are times of greater *general* diſtreſs and alarm than hiſtory can furniſh any account of—if the *ſeries* of Prophecies and their correſponding events that are *paſt* and *generally acknowledged* to be *underſtood*, is brought down near enough to our own times to mark *whereabouts* we are in the *ſeries of trumpets and vials*—it will

will be ſurely difficult to deny that "the Antichriſt *is* come," and that "the judgments of God are" *now* "abroad in the earth," though the *appropriation* of the title of Antichriſt to any particular power, or united powers, be left undecided. "[o] If indeed it be true, as the Romaniſts pretend, that this part of the Prophecy is not yet fulfilled, and that *Antichriſt will come only for a little time, before the general judgment*, it would be in vain to enquire who, or what he is; we ſhould ſplit upon the ſame rock as the Fathers have done; it would better become us to ſay with Calmet, that, "*as the reign of Antichriſt is ſtill remote*, we cannot ſhew the accompliſhment of the Prophecies with regard to him:" but if the ſyſtem which I preſume to offer concerning *the power of Antichriſt* be right, it will appear that theſe different opinions of the Proteſtants and Papiſts, derived from *partial* views of the ſubject, are not wholly incompatible with each other.

[o] Newton, vol. i. p. 476.

The PAPAL POWER *one Branch or Form of Antichriſt.*

With reſpect to the commonly received opinion, that the Church of Rome is Antichriſt, the Divines of the Church of England, as well as moſt of the Divines of the Proteſtant churches abroad, who have written upon the ſubject, concur in maintaining, that theſe Prophecies of Daniel, of St. Paul, and St. John, that have been quoted, point directly to the Church of Rome. And the members of that Church cannot complain, that the application of theſe Prophecies has been made by men incompetent to the diſcuſſion of ſuch a ſubject; for perhaps, in the whole compaſs of the learned world, it would be difficult to find thoſe who poſſeſſed more candour, learning, diligence, acuteneſs, or zeal for the diſcovery of truth, than the writers who have turned their attention this way.

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The ſubject has been examined and illuſtrated, and this important point has been determined by Mede and Newton, Daubuz and Clarke, Lowman and Hurd, Jurieu, Vitringa, and many other illuſtrious members of the Proteſtant Churches.

The firſt Reformers likewiſe, in the moſt ſtrong and explicit terms, charged the See of Rome with her Antichriſtian ſpirit, and urged, in their own defence and vindication, the authority of thoſe Prophetical warnings that encouraged all true Chriſtians "to depart out of her communion, that they might not be partakers of her plagues." This was the conſtant exhortation of Wickliff, of Luther, and of Jewell; and ſuch was the language of their followers. They were ſenſible of the value of the arguments drawn from theſe Prophecies in favour of their ſeceſſion and ſeparation from a corrupted and erroneous Church, and

they

they failed not to oppoſe them to their adverſaries with the greateſt zeal and energy.

That their conduct was highly juſtifiable, is clear from what we may collect from the moſt authentic records of Eccleſiaſtical Hiſtory; becauſe we find that the very ſame interpretation was given to theſe predictions, not only long before any controverſy was moved between the Papiſts and the Proteſtants, but before any ſuch diſtinctions of Chriſtians were known to the world.

It was the reigning opinion of the Chriſtians of the earlieſt times, that Antichriſt would appear ſoon after the fall of the Roman Empire. They looked forward to this event as ſo replete with alarm and danger to the church, that it was a cuſtom to introduce particular prayers in their liturgy for the continuance of the Empire of Pagan Rome, that

that the coming of Antichriſt might be delayed. St. Jerom, who flouriſhed in the fourth century, in his Commentary upon the Prophecies of Daniel, delivers the general opinion of his age in theſe remarkable words; "Let us aſſert, in conformity with the ſentiments of all the Eccleſiaſtical writers, that towards the end of the world, when the Roman Empire ſhall be deſtroyed, ten kings ſhall come, and divide the Empire, and an eleventh king ſhall ariſe, in whom Satan ſhall dwell corporeally, who ſhall ſubdue three of theſe ten kings."

St. Cyril, who likewiſe flouriſhed in the fourth century, aſſerted expreſsly, "that the eleventh king mentioned by Daniel, is Antichriſt, who ſhall violently ſeize, by magical and wicked contrivance, the Roman power."

In the ſixth century, Gregory the Great, in the moſt plain and direct manner,

ner, in his addreſſes to the moſt eminent perſons of his own time, ſcrupled not to apply the Prophecies concerning the beaſt in the Revelations, the man of ſin, and the apoſtacy from the faith, mentioned by St. Paul, to him who ſhould preſume to claim the title of Univerſal Prieſt, or Univerſal Biſhop, in the Chriſtian Church. "I affirm confidently," ſaid he, "that whoever calls himſelf Univerſal Biſhop, or is deſirous to be ſo called, ſhows himſelf, by this pride and elation of heart, to be the forerunner of Antichriſt." Such was his language, intended to convey a ſevere cenſure upon the Patriarch of Conſtantinople. Yet this zealous Biſhop of Rome was blind to his own ſituation; for no one before his time had ever carried the claims and the arrogance of Papal ſupremacy to ſuch a pitch, as himſelf: and it is remarkable, that his immediate ſucceſſor, Boniface III. received from the tyrant Phocas, the exact

act title which Gregory had thus cenſured.

At the Synod of Rheims, held in the tenth century, Arnulphus, Biſhop of Orleans, appealed to the whole Council, whether the Biſhop of Rome was not the Antichriſt of the Prophets, "ſitting in the temple of God," and perfectly correſponding with the marks which St. Paul had given of him.

In the eleventh century all the characters of Antichriſt ſeemed to be ſo united in the perſon of Pope Hildebrand, who took the name of Gregory VII. that Joannes Aventinus, a Romiſh Hiſtorian, ſpeaks of it as a ſubject in which the generality of fair, candid, and ingenuous writers, agreed that at that time began the reign of Antichriſt.—St. Barnard, in the twelfth century, employed the force of his great eloquence againſt the corruptions of the See of Rome.

Rome. "The Popes," ſaid he, "call themſelves the miniſters of Chriſt, and they ſerve Antichriſt. The beaſt of the Revelations, to whom was given a mouth ſpeaking blaſphemies, and to war with the ſaints, ſeizes the chair of St. Peter, like a lion ready for his prey." And to cloſe this detail, the Albigenſes and Waldenſes, who may be called the Proteſtants of the twelfth and thirteenth centuries, expreſsly aſſerted in their declarations of faith, that the Church of Rome was the whore of Babylon.

Thus have we a regular chain of teſtimony[P] to prove the ſucceſſive progreſs of this opinion within the period alluded to, viz. from the time of the Apoſtles to the Reformation. In proportion as the authority of the Popes prevailed,

[P] All the parts of this chain are clearly ſhown in the learned and ingenious Introduction of Biſhop Hurd to the Study of the Prophecies; from whence I have chiefly ſelected the above detail.

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and extinguiſhed freedom of inquiry, theſe explanations of the Prophecies were checked, except in the caſe of ſome few perſons, who had boldneſs enough to aſſert them publicly, in defiance of the decrees of the Conclave, that menaced them with excommunication. The application therefore of theſe Prophecies to Papal Rome, far from being a *novel opinion*, publiſhed to vindicate the conduct of the Reformers and their adherents, was authorized by *an antient* and *uninterrupted tradition* in the Church, grounded upon *Prophecy*, and the *words* of the *Apoſtles*, and was fully juſtified by the *declarations*, *conduct*, and *inſtitutions of the Papiſts themſelves*, when exerciſing their oppreſſive authority over the Chriſtian world [q].

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[q] It is curious to inquire whether the Papiſts behold in this prophetical picture any likeneſs of themſelves. They imagine they view in it imperial Rome elated by her victories, exulting in her

The MAHOMETAN POWER *another Branch, or Form of Antichriſt.*

All Commentators agree that the ninth chapter of Revelations refers to

her ſenſuality, and her ſpoils; polluted by idolatry, perſecuting the people of God, and finally falling like the firſt Babylon: whilſt a new and holy city, repreſented by their own communion, filled with the ſpotleſs votaries of the Chriſtian faith, riſes out of its ruins, and the victory of the croſs is completed over the temples of Paganiſm. This ſcheme has its able advocates, at the head of whom may be placed Boſſuet, the pious and learned Biſhop of Meaux, the enlightened and candid Grotius, and the acute and diligent Hammond. They have indeed diſcovered a faint and imperfect reſemblance; but have they pointed out the particular nice and diſtinct traces of likeneſs? The greateſt difficulties ſtand in the way of their ſyſtem, which all their learning and ingenuity cannot remove. For, in order to eſtabliſh their point, they run into a palpable abſurdity, by violating the order of time, diſregarding the opinions of the primitive Chriſtians, and turning away their eyes from the appropriate deſcriptions of the Prophets.

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Mahometaniſm, and the Saracenic and Turkiſh powers. It is therefore clear, that the preſent generation is ſtill living under the influence of the ſixth trumpet, when the *four angels* [that is, the four Turkiſh Sultanies] *were looſed, which were bound in the great river Euphrates.* The time for their conqueſt was exactly limited, and hiſtory aſcertains that this time was not exceeded; but *nothing* is ſaid in this chapter of the *duration* of their dominion. However, ſince it is declared, that "in the days of the voice of the ſeventh angel, the myſtery of God ſhall be finiſhed," it is *certain* that this dominion muſt be deſtroyed towards the end of the ſixth trumpet, or "when the ſeventh ſhall *begin* to ſound."

Thus far is *clear.*—What follows I would be underſtood to offer as *conjecture* only; but I dare not offer even a conjecture relative to Prophecies which

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are not yet fulfilled, without ſtating the grounds upon which it is founded.—It is very generally allowed that the ſix vials are poured out during the ſixth trumpet, and that the ſeventh trumpet and ſeventh vial are contemporary.—The ſixth vial is poured out upon the great river Euphrates; and the water thereof is dried up, that the way of the kings of the Eaſt may be prepared." Conſidering the Turkiſh power as originating in the Euphrates (if I may ſo ſpeak), and that this river runs through the Aſiatic part of their empire, I ſuppoſe the ſeat of the Aſiatic Antichriſt—the Turkiſh Empire will either ſuffer very conſiderable diminution, or be entirely removed, under the ſixth vial.—This opinion does not imply the *deſtruction* of Mahometaniſm, any more than the fifth vial implies the *deſtruction* of Popery—but I think *both* the fifth and ſixth vials will produce the decay and downfal of the *power* of both, though both will continue to *exiſt* "till the

the time of the end." It ſhould be obſerved, that "the way for the kings of the Eaſt[r]" is "only *prepared*" by this vial; they do not even appear, nor is there any thing more ſaid of them under that title—The explanation and the conſummation of the "myſtery" is reſerved for the ſeventh trumpet—nothing even *ſeems* to conclude till then. The ſeven vials *are poured out in ſucceſſion*; but it does not follow that one *ends* when another *begins*; on the contrary, I think it *highly probable* that the firſt will *continue* to the ſeventh. We find that the *firſt* of the ſeven vials was poured out

[r] Various have been the conjectures concerning theſe "Kings of the Eaſt:" ſome believe them to be the Eaſtern nations—ſome the *ten* tribes of Iſrael concealed in Tartary, or India—ſome the Jews, or the twelve tribes collectively from the whole world—ſome, the reſtoration of the Chriſtian religion in its antient churches.—It is not perhaps impoſſible to reconcile moſt of theſe opinions with each other.

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upon the men " which had the mark of the beaſt, and upon them (alſo) which worſhipped his image."—In ſhort, after conſidering the *contents* of the *vials*, and comparing them with hiſtory and the preſent ſtate of the world, I think it appears that the ſeventh vial will find all the ſix former vials *plaguing* the earth—the firſt having had the *longeſt* and the ſixth the *ſhorteſt* run. According to this mode of interpretation, Antichriſt in all its forms—Heretical, Papal, Mahometan, and Infidel—will be upon the ſtage in the *laſt* ſcene of this great drama, and will *all* have their place in the final cataſtrophe.

General View of the Prophecies of Daniel.

Firſt Viſion.—The IMAGE.

Before I proceed to ſtate the grounds upon which I have ventured to found

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the opinion, that Infidelity is the third branch or form of the predicted Antichriſt, I muſt requeſt the Reader to take a general view of the Prophecies of Daniel, which will indeed lay before him a complete view of the whole ſubject, and afford additional evidence to the harmony of the prophetic ſcheme.

The diffidence natural to a mind ſtrongly impreſſed with the importance and ſacred nature of the ſubject it is about to diſcuſs, renders me anxious to conduct the Reader by a regular train of eſtabliſhed interpretation and accompliſhment, to the great points which form a material part of my hypotheſis; and I truſt it will be allowed, that the following ſhort account of the Prophecies concerning the four great empires, places the *different origin* of the powers which I apprehend to be *diſtinct* from each other, in a conſpicuous light. Upon a matter of ſuch high importance the

ſerious inquirer after truth will value caution more than brevity.

"The golden head of the image[s]" which Nebuchadnezzar ſaw in his dream, indiſputably ſignifies the Babylonian or Aſſyrian Empire.

"The breaſt and *arms* of ſilver"—the *Medo-Perſian* Empire.—The arms are generally ſuppoſed to ſignify the *two* kingdoms of the Medes and Perſians, which united, and deſtroyed the Babylonian, and formed the Perſian Empire.

"The belly and thighs of braſs"—

[s] It appears from antient coins and medals, that cities and people were often repreſented by figures of men and women. A great terrible human figure was therefore an emblem of human power and dominion, and the various metals of which Nebuchadnezzar's image was compoſed, may be ſuppoſed to typify the relative importance of the various kingdoms which ſhould ariſe in the world. Newton, Diſſ. 13.

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the Grecian Empire.—The Greeks were famous for their brazen armour.—The belly is ſuppoſed to diſtinguiſh the Macedonian Empire under Alexander; and the thighs, the Syrian kingdom under the Seleucidæ, and the Egyptian kingdom under the Lagidæ, or Ptolemies; which were *two* of the *four horns* which we ſhall find came up in the place of the *great horn* of the he-goat, that is, two of the diviſions of Alexander's dominions after his death—the other two, Macedonia and Bithynia, were ſoon ſubdued by theſe, and became parts of their kingdoms.

" The legs of iron, and the feet of iron mixed with clay"—the Roman Empire in *all* its ſtates.—The two legs of iron are ſuppoſed by ſome to mean the two Roman Conſuls; and it is certain that the ſimilitude of the Conſular government was continued after the government became Imperial; for the Em-

perors had almoſt conſtantly *Aſſociates* in the Empire, beſides continuing the form of the Conſular magiſtracy.—It is in harmony with the Prophet's explanation to ſuppoſe the iron legs to denote alſo the ſtrength with which this Empire ſupported the vaſt weight, which it obtained by conqueſt over the three former kingdoms.

"The feet of iron mixed with clay," I ſuppoſe to mean the *eaſtern* and *weſtern* Roman Empires; for the Empire was certainly immediately *weakened* when it was thus *divided*—"it became partly *broken*, or *brittle*."

"The ten toes" were ten kingdoms which aroſe afterwards, *all within* the bounds of the *antient Roman Empire*—"The iron was mixed with miry clay," to denote, as ſome think, a peculiar degree of defilement during theſe periods of its exiſtence, or "the mixture of barbarous

barous nations with which the Roman people was defiled." But the latter ſuppoſition is not, I think, at all probable. The Jews interpret, "and they ſhall mingle with the ſeed of men," as alluding to the mixture of Jews (emphatically termed *men*) with all theſe nations, which yet remain *diſtinct* from them—"do not cleave one to another, even as iron is not mixed with clay."

Suppoſing the *feet* to be the *divided Empire*, the *ten toes* muſt belong to *both parts* of it; we are *not* therefore confined to the *weſtern* Empire for the *ten kingdoms*.

We muſt, I think, conclude, that the deſcription of this image contains the hiſtory of the Roman Empire in all its ſtates; but nothing is ſaid to Nebuchadnezzar of an *eleventh* kingdom. Information concerning *this* kingdom, which was to be of a different kind,

that is, partly of a ſpiritual nature—and the power of which was to be exerted *within* the Empire, and *while* it ſubſiſted in its *laſt form* of ten kingdoms, was reſerved to be given to the Prophet.—The *fate* however of this fourth Empire, is imparted to the monarch; as that of the three former Empires had been.—"A ſtone cut out without hands, ſmote the image upon his *feet*, that were of iron and clay, and brake them to pieces."

"[t]Then was the iron, the clay, the braſs, the ſilver, and the gold, broken in pieces together, and became like the chaff of the ſummer threſhing-floor, and the wind carried them away, that no place was found for them; and the ſtone that ſmote the image became a great mountain, and filled the whole earth." "In the days of theſe kings

[t] Dan. ii. 35, &c.

(that

(that is, of the *four* great kingdoms, for the three former had *not* been *deſtroyed*; their *ſovereignty* was gone, but "their *lives* were prolonged for a ſeaſon and a time[u]") ſhall the God of heaven ſet up a kingdom, which ſhall never be deſtroyed; and the kingdom ſhall not be left to other people, but it ſhall break in pieces and conſume all thoſe kingdoms, and it ſhall ſtand for ever. Foraſmuch as thou ſaweſt the ſtone that was cut out of the mountain without hands, and that it brake in pieces the iron, the braſs, the clay, the ſilver, and the gold.

As the fourth or Roman Empire is deſcribed in its ſeveral ſtates; ſo is the fifth kingdom, or the kingdom of the Meſſiah, deſcribed in its two ſtates. Mr. Mede diſtinguiſhes theſe by the name of *regnum lapidis*, the kingdom of the

[u] See Sir I. Newton.

ſtone, and *regnum montis*, the kingdom of the mountain.

This kingdom was ſet up by the God of heaven, "when Chriſt came into the world"—*He* was "the ſtone cut out of the mountain" without human means, *while* the Roman Empire was ſtrong as iron; but it did not ſmite the image till a *later* period, when it had *feet* of iron mixed with clay;" and then the *power* of the feet was ſoon *broken* into ten parts, or toes, in which ſtate it yet exiſts. The Empire was *divided* before the *viſible* conqueſt of Chriſt over "the dragon," or the power of *Pagan Rome*, by the eſtabliſhment of Chriſtianity in the Empire.

"The powers of darkneſs were *then* ſhaken," but (as we ſhall find when we conſider the little horn in the viſion of Daniel) they are ſuffered to remain in a weakened ſtate *till* "the *ſtone* ſhall become

come the *mountain*, and fill the whole earth," when "the kingdoms of the world ſhall become the kingdoms of the Lord, and of his Chriſt."

The kingdom of the mountain is then to be conſidered as yet *entirely* future.

Second Viſion.——*The* FOUR BEASTS.

The four Empires which were exhibited to Nebuchadnezzar in the form of a great and terrible image, were repreſented to Daniel in the ſhape of great wild animals—ſuch emblems and hieroglyphicks being uſual among the eaſtern nations. This viſion is much more particular in its deſcriptions—mentions many circumſtances relating to each kingdom, and points out an extraordinary power, not even named in the

dream of the image, which was to ariſe *during* the *laſt* ſtate of the fourth or laſt kingdom—was to continue "until a time, and times, and the dividing of time," (that is, 1260 years according to the common interpretation) but *not beyond* the duration of theſe kingdoms of "iron mixed with miry clay;" becauſe the *kingdom of the mountain* is to *deſtroy every* adverſe power, and is itſelf to reign over the *whole earth*: and we have ſeen that it was to ſtrike the whole image down to the ground, when in this *laſt* period of its power, and to eſtabliſh itſelf in its room.

The firſt beaſt, or the Babylonian or Aſſyrian Empire, is repreſented "like a lion with eagle's wings," "the wings whereof were plucked" at the time of the delivery of this Prophecy in the reign of Belſhazzar, for the Medes and Perſians were then encroaching upon it.

The

The ſecond beaſt, or the Medo-Perſian Empire, is "like to a bear, and it raiſed itſelf up on one ſide, and it had three ribs (or tuſks) in the mouth of it, between the teeth of it; and they ſaid unto it, Ariſe, devour much fleſh."

It is well known that the Perſians ſoon "raiſed themſelves up" above the Medes, and that they were remarkable for cruelty and oppreſſion. The three ribs (or tuſks) in the teeth of this voracious animal, are ſuppoſed to be the kingdoms of Babylon, Lydia, and Egypt, which greatly ſtrengthened the Empire[x], but which were dreadfully oppreſſed by it.

The third beaſt, or the Grecian Empire, is "like a leopard, which had upon the back of it four wings of a fowl; the beaſt had alſo four heads." The leopard

[x] See Bp. Chandler, and Sir I. Newton.

is a ſpotted animal, and remarkable for its ſwiftneſs, and is therefore a ſtriking emblem of the different manners of the nations whom Alexander commanded, and of the rapidity of his conqueſts. Some think the four wings are deſigned for Aſſyria, Media, Perſia, and Grecia—others, Perſia, Greece, Egypt, and India, as well as to denote peculiar ſwiftneſs. The four heads are evidently the four kingdoms, into which the Empire was divided after the death of Alexander, becauſe the four horns of the he-goat are thus explained by the angel. "And dominion was given to it," "ſheweth," as Jerome ſaith, "that it was not owing to the fortitude of Alexander, but proceeded from the will of the Lord"....." and indeed unleſs he had been thus aſſiſted, how could he in ſo ſhort a time have brought all the countries, from Greece as far as India, into ſubjection[y]."

[y] Newton, vol. i. c. 14.

The

The fourth beaſt, or the Roman Empire in all its ſtates, "is dreadful and terrible, and ſtrong exceedingly, and it had great iron teeth," "and nails of *braſs*," "it devoured and brake in pieces, and ſtamped the reſidue with the feet of it; and it was *divers* from all the beaſts that were before it, and it had ten horns." This beaſt was ſo great and horrible, that no name was found for it—it had no ſimilitude to any *known* beaſt. The Roman Empire was of a different nature and conſtitution of government from all the former kingdoms; and the length of its *duration*, and the *variety of forms* it was to aſſume, would ſcarcely admit of its being called by *any* particular name ſufficiently deſcriptive.—"The ten horns" of this beaſt correſpond with the "ten toes" of the image; and the "nails of *braſs*" denote the long continuance of ſome ſort of connexion between the *Roman* and the *Grecian* Empires; or rather, I apprehend, that

that the Roman Empire ſhould in part exert itſelf under the name of a Grecian power: and this was in fact the caſe, when the Roman Empire was *divided*, if not when Conſtantinople became the capital.

Thus far the Monarch's dream and the Prophet's viſion exactly agree. But another ſubject is now introduced before the ſolemn mention of the time when "all theſe thrones were to be caſt down," and "dominion and glory, and a kingdom that all people, nations, and languages ſhould ſerve him, were to be given to the Son of man, for an everlaſting dominion;"—a concluſion as exactly ſimilar to the concluſion of the dream.

While Daniel was contemplating "the ten horns, behold, there came up among them another little horn, before whom there were *three* of the firſt horns plucked

plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth ſpeaking great things." Daniel was greatly diſturbed by this viſion, and anxiouſly enquiring into its meaning, the angel anſwered, "Theſe great beaſts, which are four, are four kings (or kingdoms), which ſhall ariſe out of the earth" (or as it ſhould be tranſlated *in* or *upon* the earth—Daniel had ſeen theſe beaſts ſymbolically ariſe from the ſea; the angel ſpeaks of them now in plain language as *empires*) "but the ſaints of the Moſt High ſhall take the kingdom, and poſſeſs the kingdom for ever, even for ever and ever."—Still was he anxious for a more *particular* explanation of the fourth beaſt, which was "ſo exceeding dreadful," "and of the ten horns that were in his head, and of the *other* which came up, and before whom three fell, even of that horn that had eyes, and a mouth that ſpake very great things, whoſe look was more ſtout than

than his fellows."—" I beheld," ſays the Prophet, whoſe attention ſeems to have been fixed upon this object of the viſion, " and the ſame horn made war with the ſaints, and prevailed againſt them ; *until* the Antient of days came, and judgment was given to the ſaints of the moſt High ; and the time came that the ſaints poſſeſſed the kingdom."—And the angel thus anſwers his repeated enquiries ; " The fourth beaſt ſhall be the fourth kingdom upon earth, which ſhall be *divers* from *all* kingdoms, and ſhall devour the whole earth, and ſhall tread it down and break it to pieces.—And the ten horns out of this kingdom are ten kings, (or kingdoms) that ſhall ariſe ; and another ſhall ariſe *after them*, and ſhall be *divers* from the firſt, and he ſhall ſubdue three kings. And he ſhall ſpeak great words againſt the moſt High, and ſhall wear out the ſaints of the moſt High, and think to change times and laws : and they ſhall be given into

into his hand, *until* a time, and times, and the dividing of time. But the judgment ſhall ſit, and they ſhall take away his dominion, to conſume and to deſtroy it unto the end. And the kingdom and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the moſt High, whoſe kingdom is an everlaſting kingdom, and all dominions ſhall ſerve and obey him. *Hitherto is the end of the matter.*"—The angel's interpretation of this viſion plainly extends to the end of the world[z]. This account of the little horn I conſider then as an *epitome* of the *whole hiſtory of Antichriſt*.—Keeping this idea in view, let us proceed to the next viſion, which *ſelects* the ſecond and third

[z] It may be obſerved, that the account of the little horn preciſely reſembles an epiſode in an epic poem—the hiſtory of the four kingdoms was given without it in the *image*; but *here* it is deſcribed as riſing out of the *laſt*, and contributing to the cataſtrophe.

king-

kingdoms, i. e. the Perſian and the Grecian, and a "little horn which came forth out of one of the four horns[a] of the He-goat, "or the King of Grecia," to form a *diſtinct* picture of a particular train of events, which we are thus naturally led to ſuppoſe will take place in the *eaſtern* part of the world.

Third Viſion——*The* RAM *and the* HE-GOAT, *including* "*the* LITTLE HORN" *of the Eaſt.*

In the former viſion, which was a general hiſtory of the four kingdoms, Per-

[a] The ſource of this figure, of *horns* for kingdoms, as Spanheim obſerves, muſt be derived from the Oriental languages, in which the ſame word ſignifies a *horn*, and a *crown*, and *power*, *ſtrength*, and *ſplendour*. A horn was an emblem of royalty among the Phœnicians, and the Chaldee Paraphraſts explain the Hebrew word *keren*, *a horn*, by the term *malchutha*, which ſignifies a *kingdom*. Newton, c. xv.

ſia

ſia was deſcribed as a *bear*, to mark its *character* for cruelty and oppreſſion. In *this*, which ſhews only the riſe, progreſs, and decline of *two* of the kingdoms, apparently with a view to the *principal* ſubject of it—*the little horn*, which was to ariſe after them—Perſia is deſignated by its common ſymbol, a ram [b].

"Behold there ſtood before the river,

[b] It was uſual for the kings of Perſia to wear a ram's head made of gold, and adorned with precious ſtones, inſtead of a diadem; for ſo Ammianus Marcellinus deſcribes them. Biſhop Chandler and others farther obſerve, that ram's heads with horns, one higher and the other lower, are ſtill to be ſeen on the pillars at Perſepolis." Newton.

The goat is made the type of the Grecian or Macedonian Empire, becauſe the Macedonians were denominated *Ægeadæ*, or the goat's people, 200 years before the time of Daniel—It is alſo remarkable, that Alexander's ſon by Roxana was named Alexander *Ægos*, or the ſon of the goat: and ſome of Alexander's ſucceſſors are repreſented in their coins with *goat's horns*. Newton.

a ram

a ram which had two horns, [Media and Perſia] and the two horns were high, but one was higher than the other, and the higher [Perſia] came up laſt. I ſaw the ram puſhing weſtward, and northward, and ſouthward, [it had poſſeſſion of the Eaſt] ſo that no beaſt might ſtand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. [as in the time of Xerxes and Darius.] And as I was conſidering, behold, an he-goat came from the weſt [the king, or rather kingdom of Grecia] on the face of the whole earth, and touched not the ground: [he came with ſuch *bounding rapidity*, that he ſeemed not to touch the ground] and the goat had a notable horn between his eyes. [Alexander king of Macedon, who had firſt ſubdued Greece.] And he came to the ram that had two horns.....and ran unto him in the fury of his power. And I ſaw him come cloſe unto the ram, and

he

he was moved with choler againſt him, and ſmote the ram, and brake his two horns, and there was no power in the ram to ſtand before him, but he caſt him down to the ground, and ſtamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great: and when he was ſtrong, the great horn was broken; [Alexander died at the height of conqueſt, and in the prime of life] and for it (or, inſtead of it) came up four notable ones toward the four winds of heaven. [Alexander's four Captains, who divided his kingdom; Caſſander held Macedon, and Greece, and the *weſtern* parts—Lyſimachus had Thrace and Bithynia, and the *northern* regions; —Ptolemy poſſeſſed Egypt and the *ſouthern* countries—Seleucus obtained Syria and the *eaſtern* provinces.] And out of one of them came forth a little horn, which waxed exceeding great, toward the ſouth, and toward the eaſt,

and

and toward the pleaſant land. And it waxed great, even to the hoſt of heaven; and it caſt down ſome of the hoſt, and of the ſtars to the ground, and ſtamped upon them. Yea, he magnified himſelf even to the prince of the hoſt, and by him the daily ſacrifice was taken away, and the place of his ſanctuary was caſt down. And an hoſt was given him againſt the daily ſacrifice by reaſon of tranſgreſſion, and it caſt down the *truth* to the ground; and it practiſed, (or wrought) and proſpered." To this deſcription I ſubjoin the explanation given by the angel, previous to any obſervations upon it—" And in the latter time of their kingdoms, [that is, of the four kingdoms which ſucceeded Alexander's kingdom] when the tranſgreſſors are come to the full, a king of fierce countenance, and underſtanding dark ſentences, ſhall ſtand up. And his power ſhall be mighty, but not by his own power: and he ſhall deſtroy wonderfully,

derfully, and ſhall proſper, and practiſe, and ſhall deſtroy the mighty and the holy people. And through his policy alſo he ſhall cauſe craft to proſper in his hand, and he ſhall magnify himſelf in his heart, and by peace ſhall deſtroy many: he ſhall alſo ſtand up againſt the Prince of princes, but he ſhall be broken without hand. And the viſion of the evening and the morning [an Hebraiſm ſignifying a day] is true: wherefore ſhut thou up the viſion, for it ſhall be for many days."

"[c] This little horn is, by the generality of interpreters both Jewiſh and Chriſtian, antient and modern, ſuppoſed to mean Antiochus Epiphanes, king of Syria, who was a great enemy and cruel perſecutor of the Jews; but then all allow that Antiochus Epiphanes was a type of Antichriſt." Biſhop Newton however, adopting the opi-

[c] Newton, c. 14.

nion

nion of Sir Iſaac Newton, leaves Antiochus wholly out of the queſtion, and applies it to the Roman power, which firſt ſubdued Macedon and Greece, the capital kingdom of the goat, by which, he ſays, *the Romans became a horn of the goat*. But notwithſtanding his very ingenious Diſſertation[d] upon this ſubject, I cannot but think there remain as great reaſons for applying this Prophecy in the firſt inſtance to Antiochus Epiphanes, and in the laſt to Antichriſt, without contradicting the accuracy of its application, in *many points*, to the Romans. The plan of this Work obliges me to refer the Reader to Biſhop Newton's Diſſertation for a clear diſplay of the fulfilment of this Prophecy, both by Antiochus and by the Romans; for it appears to me that he *eſtabliſhes* the antient opinion even while combating it, from his earneſt wiſh to *appropriate* the Prophecy *wholly* to the Romans: a wiſh,

[d] Newton, vol. ii. Diſſ. 15.

which

which too often riſes unperceived even in the beſt minds, who, when they form a ſyſtem, deſire to ſubvert every other. —I muſt content myſelf with a few obſervations, connected with the endeavour to *harmonize* theſe ſyſtems, and to point out the *connexion* of the Prophecies.

In the main points of oppoſition to Chriſt and of perſecution of his ſervants, all the branches of Antichriſt muſt *neceſſarily agree*; but the marks which diſtinguiſh *theſe confederate powers* from each other, appear to me very ſtrongly diſcriminated in theſe different viſions.—*All* foretel the power of Antichriſt, and contain alluſions perhaps to *all* the different forms of that power; but *each* viſion ſeems to deſcribe *one* of theſe forms with *peculiar diſtinctneſs*, while it points to *ſome* circumſtances which ſtrongly characterize *that* Power which was to ariſe the *laſt*, and, if we rightly conjecture, will prevail the moſt, and which are not

eaſily appropriated to either of the other. The ſymbol of "a little horn" is applicable to Antichriſt in the *beginnings* of all its forms—Papal, Mahometan, and Infidel.—The Power of Antichriſt is ſtill the little horn; but as exerted in Greece and the *Eaſt*, it is deſcribed as the little horn of the *he-goat*, or the *third* empire, and this even to the preſent hour; for the *ſeat* of the *Mahometan* Empire is *Grecia*, or what was called the *Greek Empire*.—As exerted in Italy and the *Weſt*, it is deſcribed as the little horn of the *fourth* beaſt, or the *fourth Empire*. But it is remarkable that in thoſe predictions, which the angel *expreſsly* declares will be accompliſhed *towards the* end *of the appointed time*, this diſtinction of eaſt and weſt ſeems to be *loſt*, both in this and in the following viſion (which I conceive intended to *particularly* deſcribe the Mahometan and Papal powers), and Antichriſt appears with all the ſubtilty and fury and univerſally-extended tyranny,

ranny, with which we find him delineated in the Revelations under the ſymbol of the *ſecond* beaſt, and which correſponds with the little horn in the viſion of the four beaſts, which will be noticed hereafter—And this circumſtance, I apprehend, intimates the *general* apoſtaſy and perſecution which is to take place during the infidel power, which was to *ſucceed* the violence of the two former, and be an *inſtrument of puniſhment* to their adherents, and of *trial* to the Church of Chriſt.

It is evident from the concluſion that this Prophecy cannot be *confined* to the Romans. It extends not only beyond the deſtruction of Jeruſalem, but to the end of time; for, as "the image was to be broken by the ſtone cut out without hands," and the fourth beaſt was to be deſtroyed "becauſe of the great words the horn ſpake againſt the moſt High;" ſo *this* horn was to be broken without

 hand,

hand, becauſe "he roſe up againſt the Prince of princes." And it is farther added, as if to prevent the Prophecy from being *reſtricted* to its *firſt* and *partial* accompliſhment, "Shut thou up the viſion, for it ſhall be for *many* days"—it refers to a long period of time, and ſeries of events, and it cannot therefore be fully underſtood till much nearer the time of the end.—Let us now compare the Mahometan power with this little eaſtern horn, which "waxed exceeding great toward the ſouth, and toward the eaſt, and toward the pleaſant land."

The Mahometan power has indeed extended itſelf *ſouthward* over great part of Africa—*eaſtward* to Perſia, Tartary, and even China, and covered *the land of Judea* with its abominations; but it never made any progreſs in the weſt or north—"It caſt down ſome of the hoſt, and of the ſtars, and ſtamped upon them, and magnified itſelf even to the prince

prince of the hoſt," or "the Prince of princes." It caſt down many of the *reigning powers*, took poſſeſſion of the Greek empire, and overthrew all the Chriſtian churches, or *ſtars*[e], eſtabliſhed in Africa, in Arabia, and India, and almoſt all in Paleſtine, in Aſia Minor, and in Greece.—Mahomet acknowledged Jeſus to be a Prophet indeed; but he aſſumed to himſelf a ſuperiority in dignity; and the cruelty, oppreſſion, and contempt, with which Chriſtians have been uniformly treated by his followers, are plainly denoted by his "ſtamping upon them." Jeruſalem is deſignated as the principal ſcene, or object of the tyranny of this horn; firſt during the Jewiſh, and laſtly during the Chriſtian diſpenſation. Zion was the place choſen by the Almighty for the *only* Temple devoted to his worſhip according to the Moſaic ritual—in this favoured ſpot was the Goſ-

[e] Rev. ii.

pel firſt publiſhed to the whole world. *Here* was the one oblation once offered of the Lamb ſlain for the redemption of mankind—and *here* was the Chriſtian church firſt eſtabliſhed—Antiochus took away the "daily ſacrifice" for a few years. —The Romans put an end to the Temple worſhip—but the Mahometans have profaned the place of his ſanctuary—"have taken away the daily ſacrifice of praiſe and thankſgiving" from this diſtinguiſhed land, for above eleven hundred years.—It was alſo "*given* into their hands by reaſon of tranſgreſſion;" this was acknowledged by the Jews and by the Romans[f] in the two former caſes; and the deplorable corruption of the eaſtern churches, when this horn aſſumed the form of Mahometaniſm, ſufficiently explains *why* an "hoſt was given againſt them"—This horn has indeed "caſt the truth to the ground"—for

[f] See vol. i. p. 296.

nothing

nothing can be more miſerable than the internal as well as external ſtate of the few churches which remain in the countries under the Mahometan yoke, and the Jews ſuffer little leſs oppreſſion than the Chriſtians.—And the artifices by which this hypocritical impoſtor and his ſucceſſors eſtabliſhed the civil and religious power of Mahometaniſm, and their aſtoniſhing ſucceſs, can ſcarcely be more ſtrongly marked than by the expreſſion, "it *practiſed* and *proſpered*," but which expreſſion is not eaſily made applicable to the Romans.

Thus ends Daniel's account of the viſion; but he adds, that he heard one ſaint, or angel, aſk another angel, "How long ſhall be the viſion concerning the daily ſacrifice and the tranſgreſſion of deſolation, to give both the ſanctuary and the hoſt to be trodden under foot?" Or, as Mr. Lowth renders it more clearly, "For how long a time ſhall the viſion laſt,

the daily ſacrifice be taken away, and the tranſgreſſion of deſolation continue to give both the ſanctuary and the hoſt to be trodden under foot?" And it was anſwered, "Unto 2300 days: then ſhall the ſanctuary be cleanſed." Both the queſtion and the anſwer are diſtinctly put, and reſemble Rev. xi. 2. but there is an uncertainty in the number of years; the Seventy read 2400; and Jerom informs us others read 2200. If the viſion be computed from the eſtabliſhment of the Perſian Empire, which begins the viſion of the ram, the reading of the Seventy will carry it on to the concluſion of the ſixth millennium of the world. However this may be, it is remarkable that this viſion breaks off abruptly; the *end* of *this* horn is not *ſeen*, it is left in proſperity, a circumſtance which accurately correſponds with the deſcription of the *ſame power* in the ninth chapter of the Revelations. We do not ſee the *end* of *Abaddon*, or *Apollyon*, the King of the Saracen Locuſts,

Locuſts, or of the Turkiſh horſemen from the river Euphrates—but it is to be remembered we are elſewhere told, that "the *ſixth vial* ſhall be poured out upon the river Euphrates, to *prepare* the way for the kings"—about which time it is alſo ſaid; "the ſanctuary ſhall be wholly cleanſed," and "the bride made ready to receive her lord."

When the angel Gabriel was ſent to *explain* this viſion to Daniel, he begins with ſaying, "Underſtand, O Son of Man: for *at the time of the end* ſhall be the viſion," which I preſume to mean, the train of events deſcribed in this viſion ſhall reach to the end of time. And after he had prepared the Prophet to receive the awful information, he further ſays, "Behold, I will make thee know what ſhall be *in the laſt end* of the indignation; for at the time appointed the end ſhall be"—meaning I again preſume, I will not only explain the ge-

neral meaning of this viſion, which is itſelf a ſeries of puniſhment, but I will inform thee of other circumſtances, which ſhall take place when the time *of this viſion of indignation*, or wrath againſt the hoſt and the ſanctuary, *ſhall draw near its concluſion*—for the time is *appointed*, and the *end* of all this miſery ſhall certainly come; and therefore take comfort from this aſſurance, while I reveal the awful judgments which are to take place *in the laſt days* of the viſion."—"The ram which thou ſaweſt having two horns, are the kings of Media and Perſia. And the rough goat is the king of Grecia, and the great horn that is between his eyes is the firſt king. Now that being broken, whereas four ſtood up for it, four kingdoms ſhall ſtand up out of the nation, but not in his power."—The angel barely mentions the kingdoms of Perſia and Grecia and the four kingdoms which were to ariſe after Alexander, and then *immediately* paſſes to *the latter*

latter time of their kingdom—as if they were only mentioned to mark *the ſcene of action* for the formidable power which is the principal object of the meſſage—he omits thoſe circumſtances deſcribed by the viſion, which point to its *primary* and partial accompliſhment by Antiochus and the Romans, and which the Prophet probably underſtood to relate to calamities ſimilar to that which his people were then ſuffering under the power of Babylon; and goes *directly* to that *diſtant* period which had been before repreſented as ſo *peculiarly* dreadful in the viſion of the little horn, which aroſe from the fourth beaſt.

We are then, I conceive, authorized to conjecture, that the following deſcription points out not *only* the Mahometan power, but refers to that *other* power which was to immediately precede the time of the end; or, in other words, be the *laſt form* of *Antichriſtian*

power.—" *And in the latter time* of their kingdom, when the tranſgreſſors are come to the full, a king of fierce countenance, and underſtanding dark ſentences, ſhall ſtand up;" it is certain that the power of Mahomet aroſe in a part of the *Grecian Empire*—and that he aroſe when the *eaſtern diviſion* of the *Roman* Empire was conſidered as the *Greek Empire*, and in the *latter time of that kingdom*. It is certain too, that the corruptions of the eaſtern churches had ariſen to their full height, when this ſcourge of the Chriſtian world ſtood up; —and that "the falſe Prophet, or Teacher," of Arabia, who profeſſedly propagated his religion by the ſword, is ſtrikingly delineated by "a king of fierce countenance, and underſtanding dark ſentences."—"And his power ſhall be mighty, but not by his own power." As the kingdoms of the Weſt gave their power to the Beaſt, or Papal Antichriſt, ſo have the kingdoms of the Eaſt given theirs

theirs to the Mahometan Antichriſt. But I conceive this is not all that is here meant—" The dragon" gave his power to the beaſt, and " the angel of the bottomleſs pit" led on the Saracenic locuſts; and thus the angel may be underſtood to ſay, " The power of this horn ſhall be not merely that which is common to the conquerors of the Eaſt, ſuch as the he-goat, or the four beaſts in the former viſion; it is to be directed and ſupported by ſuper-human art and ſtrength; which ſhall enable it to deſtroy *wonderfully*, to proſper and practiſe, and deſtroy the mighty, and the holy people," that is, both Jews and Chriſtians. —" And through his policy alſo he ſhall cauſe craft to proſper in his hand," or " ſhall cauſe fraud and deceit to proſper, and he ſhall magnify himſelf; and by peace ſhall he deſtroy many," or, " in times of tranquillity he ſhall deſtroy multitudes[f]." The *policy* and *craft* for which the Mahometan powers are noto-

[f] Wintle's Verſion of Daniel.

rious,

rious[g], unqueſtionably agree with this deſcription; and the titles which their chief aſſumes, of "*God on Earth, the Shadow of God,*" *Brother to the Sun and Moon,* "*The Giver of all Earthly Crowns*[h]," as perfectly accord with the Prophetic intimation, that he ſhould "magnify himſelf." Such titles were indeed common in the Eaſt, among the antient *Heathen* potentates; but they are utterly inconſiſtent with true religion, and have ever been ſo conſidered by Jews and genuine Chriſtians—the titles however aſſumed by the *Pope*, are ſtrikingly ſimilar.—The multitudes which, allured by promiſed "peace," left the croſs of Chriſt for the creſcent of Mahomet; and the luxury, effeminacy, and licentiouſneſs, which are the allowed habits and propoſed rewards of the followers of this pretended Prophet, may perhaps be

[g] "In a word, luſt, arrogance, covetouſneſs, and *the moſt exquiſite hypocriſy*, complete their character." Maundrell, p. 149.

[h] See Ricaut's State of the Ottoman Empire.

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allowed to explain " by peace he ſhall deſtroy many :" but as this power is yet exiſting, we may ſurely ſuppoſe it may hereafter become more clear, *if* this be not perfectly ſatisfactory. The angel having thus intimated, as I apprehend, that this formidable power ſhould remain ſome time *at reſt* as it were, adds, " And he ſhall *alſo* ſtand up againſt the Prince of princes, but he ſhall be broken without hand"—The perſecuting ſpirit of Mahometaniſm certainly correſponds with the oppoſition implied in this expreſſion, marks its *origin*, and *diſtinguiſhes* the motives and views which actuate this power, from thoſe which are the common cauſes of war and conqueſt among the rulers of the earth, but can hardly be conſidered as its full import. —If this expreſſion be confined to the Mahometan power, we may look to the future for a more literal accompliſhment, and ſuppoſe the angel to ſay, " *Beſides* theſe wars againſt the *ſanctuary* and the holy

holy *people*, and the *covert* miſchief which he ſhall be permitted to do, this power ſhall *at laſt openly direct* his oppoſition againſt the Prince of princes—then will the time come when he ſhall fall before him, like the image and the other horn in the former viſions." This paſſage however, and ſeveral others in the latter part of this Prophecy, will be found to agree very remarkably with the *diſtinct picture* which I underſtand to be given in the Revelations, of the *Infidel power*; and if theſe paſſages be allowed to refer to *that* as well as to the Mahometan power, the meaning of the angel may be then ſuppoſed to be, "The power, of whom I *now* ſpeak, who is to ariſe in *the latter times*, ſhall ſpring from the *ſame ſource*, and be of the *ſame nature* as the little horn in the former viſion—and *his mark* ſhall be, *oppoſition* to *the Prince of princes*, as it was in the horn of the fourth beaſt.—By this ſhall theſe *peculiar* powers be diſtinguiſhed from

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the kings of the earth, and by *this* ſhall their common fate be foreknown—they ſhall be broken without hand—not by the uſual courſe of events—but they ſhall fall before the Son of man, when he cometh to take poſſeſſion of his kingdom"—"And the viſion of the evening and morning is true. Wherefore ſhut thou up the viſion, for *it ſhall be for many days.*"—Surely this repetition confirms the opinion that theſe predictions concern the *latter times.*

Fourth Viſion.—"*The* KING" *of the Weſt.*

In the following viſion the angel firſt declares, "Now I am come to make thee underſtand what ſhall befal *thy people* in the *latter days*; for *yet the viſion is for many days.*"—Daniel had been previouſly informed of the preciſe time when

when the Meſſiah was to appear, and when "he ſhould be cut off, though not for himſelf;" and alſo, of the ſubſequent deſtruction of the city and the ſanctuary, and "of the deſolations determined *unto the end of the war*, even unto the conſummation, and that determined ſhall be poured out upon the deſolate," or as it is in the margin of the Engliſh Bible, "upon the *deſolator*[h]."

I ſhall

[h] My plan confines me to that part of this wonderful Prophecy, which appears to relate to Antichriſt—or "*the war* between the Dragon and the Lamb," (ſee Rev. xii.) but I muſt beg the Reader to peruſe the ſixteenth of Biſhop Newton's Diſſertations, to ſee "how particular and circumſtantial it is concerning the kingdoms of Egypt and Syria, from the death of Alexander to the time of Antiochus Epiphanes. There is not ſo complete and regular a ſeries of their kings, there is not ſo conciſe and comprehenſive an account of their affairs, to be found in any author of thoſe times. The Prophecy is really more perfect than any hiſtory. No one hiſtorian hath related ſo many circumſtances, and in ſuch exact order of time, as the Prophet

I ſhall begin the obſervations I preſume to offer with the paſſage which is conſidered as relating both to Antiochus and to the Romans, who had juſt ſubdued Grecia, when they commanded Antiochus to return home—" For the ſhips of Chittim[1] ſhall come againſt him,

Prophet hath foretold them : ſo that it was neceſſary to have recourſe to ſeveral authors, Greek and Roman, Jewiſh, and Chriſtian, and to collect here ſomething from one, and to collect there ſomething from another, for the better explaining and illuſtrating the great variety of particulars contained in his Prophecy.....The exactneſs of this Prophecy was ſo convincing, that Porphyry could not pretend to deny it, and therefore aſſerted, that it could not poſſibly have been written before, but it muſt have been written in, or ſoon after the time of Antiochus Epiphanes.....Others after him have aſſerted the ſame thing, not only without proof, but contrary to all the proofs which can be had in caſes of this nature. Newton, Diſſ. 16.

[1] The coaſt of *Chittim* and the land of Chittim is a general name for Greece, Italy, and the countries and iſlands of the Mediterranean—The countries

him, therefore he ſhall be grieved and return, and have indignation againſt the holy covenant: ſo ſhall he do: he ſhall even return, and have intelligence with them that forſake the holy covenant. And arms ſhall ſtand on his part," or as it may be more clearly rendered, "And after him arms (that is, the Romans) ſhall ſtand up"—Wintle renders it, "But mighty powers ſhall ſtand up *from theſe*," that is, from the *deſcendants of Chittim*—"and they ſhall pollute the ſanctuary of ſtrength, and ſhall take away the daily ſacrifice, and they ſhall place the abomination that maketh deſolate;" to which paſſage our Saviour refers in his prediction of the deſtruction of Jeruſalem[k], and therefore *fixes* its *ultimate reference to that event*.—Hiſtory fully authorizes us to apply a part of what fol-

tries peopled by *Cittim*, the ſon of Javan, the ſon of Japhet.—See Newton's fifth Diſſertation; Bochart, Vitringa, and Wintle.

[k] See vol. i. c. 10.

lows

lows to the times of Antiochus Epiphanes in its primary ſenſe, and with him I preſume the *double* links of this connecting chain conclude; and the hiſtory of the church is then continued from the deſtruction of Jeruſalem to the general reſurrection.—"And ſuch as do wickedly againſt the covenant ſhall he corrupt through flatteries; but the people that do know their God, ſhall be ſtrong, and do exploits. And they that underſtand among the people (by which is to be underſtood the Chriſtians) ſhall inſtruct many: yet they ſhall fall by the ſword, and by flame, by captivity, and by ſpoil, many days. Now when they ſhall fall, they ſhall be holpen with a little help: but many ſhall cleave to them with flatteries. And ſome of them of underſtanding ſhall fall, to try them, and to purge, and to make them white—even to the time of the end: becauſe it is yet for a time appointed." We have here predictions of the perſecutions to which the

the Chriſtians were ſubjected, with little interruption, for the firſt 300 years, and of the help afforded them when fallen to the loweſt ſtate of depreſſion, by the eſtabliſhment of Chriſtianity in the Roman Empire. This is called *little help*, becauſe the church was raiſed only to that degree of proſperity ſuited to a ſtate of trial, and continued but a ſhort time to enjoy it; for it was ſoon corrupted by thoſe who "clave to it by flatteries," or worldly motives.

There was however a remnant left amidſt this general apoſtaſy; and many churches were again eſtabliſhed "by them of underſtanding," to whom *the little help* was alſo given at the time of the Reformation; but being ſtill "the appointed time" of indignation—of the reign of Antichriſt, and of warfare to the church—they were left to ſtruggle with their various enemies; and it is expreſsly declared, "that *ſome* of them

them ſhould fall—not ſo much for *puniſhment* as for *purification*—for *a time only*, and *not for ever*. And we may farther obſerve, that this Prophecy ſeems to intimate that *ſome* of theſe churches ſhould *ſtedfaſtly reſiſt* theſe attacks, and *be enabled* "to ſtand before the Son of man," at his coming to deſtroy the works of Satan, and to eſtabliſh his church in everlaſting perfection, glory, and ſecurity.—Thus have we a ſummary view of the hiſtory of the Chriſtian church "till the time of the end" of that tribulation which is ſo frequently the ſubject of Prophecy. But the angel reverts to what appears to be the principal object of his miſſion—to forewarn the church of the *nature* and *conqueſts* of its enemies—to guard it againſt the *varied* efforts of its antagoniſt—to afford a ſolid ground for *faith* and *hope* to reſt upon, when aſſailed by the moſt furious ſtorms of the conflicting elements, deceit and rage, ſuperſtition and indifference, ignorance

norance and *philoſophiſm*, which ſatanic art ſhould be allowed to raiſe *within the period* allotted for the reign of Anti-chriſt.

It was obſerved, that as "the little horn" in the former viſion was ſaid to ſpring from Grecia, we ſhould naturally look to the *eaſtern* part of the world for the ſcene of its action. Similar reaſons will now lead us to ſuppoſe that *the king* now mentioned in this viſion, was to ariſe and diſplay his power in the *weſt*. For the angel has brought down the hiſtory to the taking of Jeruſalem by the *Romans*; and we know the *Roman Empire* was at that time the *reigning power*. "The *king*" therefore thus mentioned, without any epithet or diſtinguiſhing appellation, we muſt conclude to be a *Roman Power*.—"And the king ſhall do according to his will; and he ſhall exalt himſelf, and magnify himſelf above every god, and ſhall ſpeak marvellous

vellous things againſt the God of gods, and ſhall proſper till the indignation be accompliſhed: for that that is determined ſhall be done. Neither ſhall he regard the God of his fathers, nor the deſire of women, nor regard any god: for he ſhall magnify himſelf above all. But in his eſtate ſhall he honour the God of forces; and a God whom his fathers knew not ſhall he honour with gold, and ſilver, and with precious ſtones, and pleaſant things. Thus ſhall he do in the moſt ſtrong holds with a ſtrange God, whom he ſhall acknowledge and increaſe with glory: and he ſhall cauſe them to rule over many, and ſhall divide the land for gain. And at the time of the end ſhall the king of the ſouth puſh at him: and the king of the north ſhall come againſt him like a whirlwind, with chariots, and with horſemen, and with many ſhips; and he ſhall enter into the countries, and ſhall overflow and paſs over. He ſhall enter alſo into the glorious land, and many countries ſhall

be overthrown: but theſe ſhall eſcape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He ſhall ſtretch forth his hand alſo upon the countries: and the land of Egypt ſhall not eſcape. But he ſhall have power over the treaſures of gold and of ſilver, and over all the precious things of Egypt: and the Libyans and the Ethiopians ſhall be at his ſteps. But tidings out of the eaſt and out of the north ſhall trouble him: therefore he ſhall go forth with great fury to deſtroy, and utterly to make away many. And he ſhall plant his tabernacles of his palaces between the ſeas, in the glorious holy mountain; yet he ſhall come to his end, and none ſhall help him."

"And at that time ſhall Michael ſtand up, the great prince which ſtandeth for the children of thy people: and there ſhall be a time of trouble, ſuch as never was ſince there was a nation even to that ſame time: and at that time thy people

ſhall

ſhall be delivered, every one that ſhall be found written in the book. And many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt. And they that be wiſe ſhall ſhine as the brightneſs of the firmament; and they that turn many to righteouſneſs, as the ſtars for ever and ever." The application of this Prophecy to the *Papal* Antichriſt—to the conqueſts of the Saracen king of the ſouth, and the Turkiſh king of the north, over the holy land and many other countries—the eſcape of Arabia, and the ſubjection of Egypt and Barbary have been clearly, I had almoſt ſaid *indiſputably*, eſtabliſhed by many learned Commentators. But how far this Prophecy may be conſidered as a *double type* of Antichriſt, and how much may be ſuppoſed to be *yet future*, are queſtions that can only be decided by a careful compariſon with *other* Prophecies reſpecting *the ſame period*, and by the courſe of events which

time ſhall bring to light. Mr. Wintle's tranſlation gives a more clear view of what I conſider as the *primary* object of this Prophecy, than the common one; I ſhall therefore beg leave to ſtate it, with a few obſervations connected with the leading ideas of this chapter.

" For *ſtill*, for *an appointed time*, a (or *the*) king ſhall even act according to his will, and ſhall exalt himſelf and magnify himſelf above every god, and againſt the God of gods ſhall he ſpeak marvellouſly, and ſhall proſper until the completion of the indignation: for the deciſion is made."

This " king" is conſtantly allowed to mean Antichriſt, who ſhall poſſeſs himſelf of the *Roman* power of which the angel has been ſpeaking, and aſſume deſpotic authority both in *civil and religious* matters, and ſhall occaſionally exalt himſelf *above all laws human and divine*. Yet it ſhall proſper *till the indignation*

dignation ſhall be completed; that is, probably till the days of vengeance againſt the Jews ſhall be accompliſhed[k]," " and the fulneſs of the Gentiles ſhall be come in;" for *till then* " the witneſſes are to propheſy in ſackcloth;" or the church is to remain in a ſtate of ſuffering and trial.—" Alſo to the gods of his fathers ſhall he not attend." This power, though not a faithful worſhipper of the true God, ſhall pay no attention to the polytheiſm of his Roman anceſtors—he ſhall not attend either, to the eſtabliſhed Chriſtian religion, but ſhall corrupt it with his own vitiated mixtures;—" nor to the deſire of women, nor to any god ſhall he attend, but ſhall magnify himſelf above all." " The deſire of women" is interpreted by Mr. Mede and Biſhop Newton, as relating to the conjugal ſtate, or the deſire or affection for wives; and ſeems to be placed in this deſcription of Antichriſt, not merely as a ſtriking feature of Monkiſh and Papal inſti-

[k] Wintle and Mede.

tutions, but to *diſtinguiſh* this power from the Mahometan horn deſcribed in the former viſion.—A *diſregard* to the holy inſtitution of marriage is indeed ſtrikingly applicable to both Popery and Infidelity—but not to Mahometaniſm, where it is held in high eſtimation, according to antient cuſtoms and eaſtern manners—" Yet near to God in his ſeat ſhall he honour Mahuzzim [or God's protectors] even *near the God whom his* FATHERS [the antient Romans] knew not, ſhall he do honour, with gold and with ſilver, and with precious ſtones, and with the moſt deſirable things. And he ſhall provide *for fortreſſes of Mahuzzim, together with God, whom he ſhall certainly honour*, and cauſe *them* to have dominion over many; for the land will he diſtribute at a price." For the application of this moſt accurate deſcription of the Papal power of Antichriſt, I refer the Reader to the following Chapter upon that ſubject.—" But *at the time of the end*, a king of the ſouth ſhall puſh

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at him; alſo a king of the north ſhall tempeſtuouſly ruſh upon him with chariots and with horſemen, and with a large fleet, and ſhall enter into the countries, and ſhall overflow and paſs through. *He* ſhall enter alſo into the land of glory, and though many ſhall be ruined, there ſhall eſcape out of his hand Edom, and Moab, and the chief of the Ammonites. Yet when he ſhall extend his power over the countries, the land of Egypt ſhall not eſcape; but he ſhall have dominion over the treaſures of gold and of ſilver, and over all the deſirable things of Egypt; and the Libyans and Ethiopians ſhall be in his ſteps. But rumours ſhall diſturb him from the eaſt, and from the north; therefore he ſhall go forth in great fury to deſtroy and devote to utter perdition many. And he ſhall fix the tents of his pavilion between the ſeas in the mountain of the glory of holineſs; yet, he ſhall come to his end, and no one ſhall help him. Moreover at that time

ſhall riſe up Michael, the great prince that ſtandeth up for the children of thy people; then ſhall there be a time of trouble, ſuch as never was ſince the exiſtence of a nation until this time; and in this time ſhall *the people* eſcape[1], every one that is found written in the book. Then multitudes that ſleep in the duſt of the ground ſhall awake, ſome to life everlaſting, and others to reproaches, to confuſion everlaſting. And thoſe that have wiſely inſtructed ſhall ſhine like the ſplendor of the firmament, and thoſe that have made many righteous, like the ſtars for ever and ever. But thou, Daniel, cloſe the words, and ſeal up the book, until the time of the

[1] By this paſſage I apprehend is meant, not only the return of the Jews from their diſperſion, but the "eſcape" of the holy people of God, not only Jews, but Gentile Chriſtians; according to many paſſages in Scripture relative to that time, which indicate that at this time of *peculiar judgment*, the good ſhall be *diſtinguiſhed* from the wicked. See our Lord's predictions and revelations, &c.

end:

end: when many ſhall have ſearched diligently, and knowledge ſhall be increaſed." The accompliſhment which the former part of this Prophecy has received in the conqueſts of the Mahometan power, is confeſſedly accurate—but much remains to be fulfilled; and many reaſons might be produced to authorize the conjecture, that even *that part* of the Prophecy will hereafter receive a more *full* and perfect accompliſhment.—The change is ſo abrupt, that it is *yet* difficult to decide, whether by "HE ſhall enter alſo into the land of glory," be meant "the king of the north" [the Turks in particular], or "the king" firſt mentioned, that is, *the power of Antichriſt*, which is *the principal ſubject of the Prophecy in another form*[m].—Of one thing

[m] Dr. Doddrige remarks, in his note on our Lord's Prophecy, "Jeruſalem ſhall be trodden down, till the time of the Gentiles be fulfilled," that "the time of the Gentiles," means "the time when they ſhall be *viſited*, and *puniſhed*," and this accords with the time of the reign of Antichriſt. He farther

 obſerves,

thing however we are certain, that the "end" of *this king*, whether Mahometan, or Infidel, is to be exactly similar to the end of the *Grecian* little horn, and the horn of the *fourth* beaſt in the former viſions; "yet he ſhall come to his end, and none ſhall help him." We may likewiſe preſume, that the end of this king ſhall take place at the *ſame time* with that of theſe little horns, and with the recal of the Jews from their diſperſion, which is mentioned according to the angel's promiſe to inform Daniel "what ſhould befal his people *in the latter days*."

The conjecture therefore that theſe are all branches of the SAME power, that

obſerves, "Thus the Turks, *or ſome other* Antichriſtian Power, may continue poſſeſſed of the Holy Land till the reſtoration of the Jews: for we can hardly ſuppoſe their way to it ſhould then be opened by the conqueſt of a *Chriſtian* power." Of one thing however we are certain, that the "end" of *this* "*King*," whether Mahometan or Infidel, is to be exactly ſimilar to the end of the Grecian little horn, &c.

muſt

muſt together *die*, when their root is deſtroyed, is thus far confirmed.

The INFIDEL POWER *a third Branch or Form of Antichriſt ſhewn to be predicted by Daniel.*

I ſhall now take leave to ſuppoſe that I have ſhewn the Mahometan as well as the Papal Antichriſt to be clearly depicted in the Prophecies of Daniel.—It remains to be examined whether the Infidel Antichriſt was not as accurately drawn in the picture, though unobſerved till the ſtrong reflected light thrown upon it by recent events brought out the lines. The objects firſt in chronological order were firſt preſented to our view. And that this ſketch of the Infidel power, which we ſhall find was afterwards more minutely finiſhed, was not *intended* to be diſcovered till *near the time of the end*—the time for its appearance is, I think, evident from

the injunction of the angelic meſſenger. "But thou, O Daniel, ſhut up the words, and ſeal the book, *even to* the time of the end"—then "many ſhall run to and fro; and *knowledge ſhall increaſe.*"—And when Daniel "heard" the declaration of the angel concerning "the *time* of the end of theſe wonders, but underſtood not," and aſked for an explanation, he was anſwered, "Go thy way, Daniel: for the words are cloſed up and *ſealed till the time of the end.* Many ſhall [*then*] be purified and made white and tried: but the wicked ſhall do wickedly: and none of the wicked ſhall underſtand, but the wiſe ſhall underſtand"—or as Wintle renders this paſſage, "But though none of the wicked *will attend*, thoſe of underſtanding *ſhall attend.*" How far the preſent circumſtances of the world indicate the arrival of this promiſed period of increaſing knowledge of the Prophetic writings, it well becomes each in his generation to conſider.

The

The Reader will recollect, that when conſidering the viſion of the beaſts, and the little horn which aroſe *among* or *after* the ten horns, it was obſerved that this viſion probably contained a deſcription of *the whole of Antichriſt*. The diſtinct pictures which we have ſince ſeen of the Mahometan and Papal Forms of this power, appear to confirm this idea. And when we reflect upon the ſuperior ſolemnity of the concluſion of this firſt viſion, it will, I think, ſeem probable, that in this general deſcription, the *laſt* of the forms it was to aſſume would be the *moſt* particularly noticed, if any were particularized above the reſt. We ſhall find, I think, upon examination, that this was really the caſe[m]. It has already been

[m] Whether the ten horns of the beaſt are *literally ten* kingdoms, or whether the number ten ſignifies only that the Roman Empire was to be broken into *many* parts, and that during the exiſtence of theſe *numerous* kingdoms the little horn ſhould ariſe, is a queſtion

been ſtated, that theſe ten kingdoms do *not* appear to *neceſſarily* belong to the *weſtern* diviſion of the empire; and it ſeems clear that *this broken form* is to remain till "the judgment is ſet." We are therefore at liberty to ſuppoſe, that *this* little horn, which is Antichriſt, repreſents both the Mahometan power in the *Eaſt*, and the Papal power in the *Weſt*; which were in fact raiſed up nearly together: and if the deſcription of this horn be found fairly applicable to *another* power which was to ariſe *afterwards, within the bounds of the antient Roman Empire* (as we gather from the conſideration of *other Prophecies*), we may as naturally conclude that it was deſigned to repreſent *that power alſo*. If this be

queſtion not eaſy to decide.—The ſuppoſition of the indefinite number would remove a difficulty generally felt by all Expoſitors; but, as Archbiſhop Secker obſerves, "it doth not appear that any of the numbers in Daniel mean uncertainty;" and therefore it muſt be admitted with caution.

granted,

granted, and ſurely it can hardly be denied, the different opinions of Commentators reſpecting this little horn, ſo far from being diſcordant, will be found in uniſon; and more loudly ſound the harmony of Prophetic truth.

Thoſe who ſee the Mahometan power in "the little horn," which aroſe from the fourth beaſt, generally ſuppoſe Egypt, Aſia, and Greece, to be "the three horns plucked up by the roots before it." Biſhop Newton [n], in his application of this Prophecy to the Papal power, conſiders them to be the exarchate of Ravenna, the kingdom of Lombardy, and the ſtate of Rome; and obſerves [o], that the Pope hath in a manner pointed himſelf out for the perſon deſcribed, by wearing the triple crown."—We can at preſent form no opinion concerning the *three* horns which are to be *eradicated* by the

[n] Note, Diſſ. 14.

[o] Newton, vol. i. p. 485.

Infidel

Infidel power; whether abſolutely *kingdoms* be meant, or whether *independent ſtates* may be conſidered as a ſufficient explanation—but poſterity may be enabled to decide upon this ſubject perhaps more clearly than the partial fulfilment of this Prophecy has hitherto enabled us to do, reſpecting the conqueſts of the Mahometan and Papal powers.

In order to ſhew that the application of this Prophecy to the Infidel power of Antichriſt, ſo far from doing any violence to *received interpretation*, does in fact more *fully* exemplify, more *accurately* accord with it; in all ſuch circumſtances as the ſhort time that has elapſed ſince its developement will allow us to diſcern, I ſhall ſhortly ſtate Biſhop Newton's explanation, as he refers the deſcription to the Papal power[p].—"And behold, in this horn were eyes like the eyes of a man,

[p] Newton, vol. i. p. 487.

and

and a mouth ſpeaking great things"—"The eyes of a man denote *his cunning and foreſight*, his looking out and watching all opportunities to promote his own intereſt"—the perſpicacity and cunning of this power, who is *penetrating in myſterious craft*[q]. "He had a mouth ſpeaking very great things"—"thundering out his *bulls* and *anathemas*—excommunicating princes, and abſolving ſubjects from their obedience."—"His look was more ſtout than his fellows"—"*his aſſumed ſuperiority* over his fellow Biſhops, and Kings, and Emperors"—"And he ſhall ſpeak great words *againſt* the moſt High" (or, as Symmachus renders it, "*as* the moſt High," which is as appropriate to the Papacy, as *againſt* is to Infidelity)—"*ſetting up himſelf above all laws divine and human*; arrogating to himſelf godlike attributes, and titles of holineſs and infallibility, *exacting obedience to his ordinances and decrees*, in preference to, and in *open violation of reaſon, and Scripture*,

[q] Wintle, &c.

in-

inſulting men, and blaſpheming God."—"And he ſhall wear out the ſaints of the moſt High"—"*by wars and maſſacres, and inquiſitions; perſecuting and deſtroying the faithful ſervants of Jeſus, and the true worſhippers of God*, who proteſt againſt his innovations, and refuſe to comply with the idolatry practiſed in the Church of Rome"—*And he ſhall think to change times and laws*—"appointing faſts and feaſts, canonizing ſaints, granting pardons for ſins, inſtituting new modes of worſhip, impoſing new articles of faith, enjoining new rules of practice, and *reverſing at pleaſure the laws both of God and man.*"

And now let the unbiaſſed Reader judge, whether this deſcription of the little horn of the fourth beaſt be not *more ſtrikingly applicable* to the *Infidel power*, which we have ſeen ariſe in France, than even to the Papacy of Rome[P].—If St.

[P] This ſubject will be more fully examined in the fourth Chapter of this Volume.

Paul's

Paul's deſcription of "the Man of Sin" be found equally applicable (and that it is, has been ſatisfactorily ſhewn by Mr. Jones[q])—if the ſecond beaſt in the Revelation, which has hitherto baffled enquiry, appears from examination to be the *exact*, and as it were the *appropriate* type of this ſame recently-riſen power—a power which the antient Prophets and the Apoſtles of our Lord repeatedly declare was to ariſe "in the LATTER TIME *of the time appointed for indignation*[r]"—*in the latter times*, in the *laſt days*—we cannot ſurely require more evidence of the juſtneſs of the application—We ſhall be no longer "ſhaken in mind" at the progreſs of ſuch amazing wickedneſs, when

[q] In two Sermons printed in 1794, and 1795, at the deſire of numbers who were ſtruck with the truth of the application.

[r] Even if we date the *beginning* of theſe days of vengeance from the deſtruction of Jeruſalem, the Papal and Mahometan powers, which aroſe together about the year 600, or 750, cannot be conſidered as *completely* fulfilling this Prophetic intimation.

we ſee that it is fulfilling the "ſure word of Prophecy," and "underſtand what is to be the end thereof."

The general Opinion concerning the SECOND BEAST *in the Revelations, conſidered to be erroneous.*

It muſt be confeſſed, that the numerous interpretations concerning the ſecond beaſt mentioned in the Revelations of St. John, are neither compatible with each other, or ſatisfactory in their application.—And this acknowledgment very conſiderably ſtrengthens the opinion, that this hieroglyphic creature delineates a *Power* as diſtinct from Popery, as Popery is from Mahometaniſm, but which *Power* had not a *viſible* exiſtence when moſt of theſe interpretations were written. According to the mode of explanation moſt commonly adopted,

adopted, there appears *a degree of repetition* in the Prophecy, and a deſcription of the *ſame thing* in different words, and in different ways, which we do not ſeem authorized to conclude is really the truth. —For it ſhould be obſerved, that to deſcribe the *ſame appearance* of a power in various ways, is totally different from deſcribing the *ſame power* as *appearing* under *different forms*, at *different periods of time*. "The Pope and his Clergy," for example, is ſurely *only* the *Papal Power fixed at Rome*[s]. "The Greek Church," which was once Sir Iſaac Newton's idea, cannot be a right application, becauſe it ſeparated from Rome *before* that city became the ſeat of the Papal Empire. The *firſt* beaſt is conſidered by Daubuz, as denoting the Antichriſtian *civil* powers which were to be within the Roman Empire, during the ſecond period of the church; and the ſecond beaſt as denoting the Antichriſtian *eccleſiaſtical*

[s] See Mede, Whiſton, Newton, Waple, &c.

powers

powers during the ſame ſpace of time; and therefore he ſuppoſes the "two horns" to be the lines of the Biſhops of Rome and of Conſtantinople.—Lowman conſiders the ſecond beaſt to be "the Holy Roman Empire" eſtabliſhed in Germany. Vitringa regards it as the Inquiſition, and the Dominican and Franciſcan orders of Monks.—Biſhop Newton, Whiſton, Pyle, Biſhop Hurd, and Dr. S. Clarke, conſider the firſt as the "ſecular beaſt," or the *Civil power* of the Papal Empire of Rome, acting not only at Rome, but by its ten horns, or ten kingdoms, which were formed after the firſt Empire was broken by the northern nations; and they ſuppoſe the *ſecond* beaſt to be the *Eccleſiaſtical* power of Rome.

There are indeed many objections to theſe interpretations, beſides *ſameneſs* in the beaſts, and *repetition* of repreſentation.—The *firſt* beaſt of the Revelations, and the little horn of Daniel,

niel, are generally allowed to mean the *ſame power*, whatever that power may be.—Now if *only* the *civil* power be deſignated, in what was the Antichriſtian horn *divers* from the other ten horns? Four horns, or heads, aroſe out of the *Grecian* kingdom, two of which ſoon ſubjected the two others.—There is nothing therefore remarkable in the *coming up* of the little horn; it is either the *kind* of horn that is extraordinary, or the *circumſtances under which it ariſes*. We are told [t], "All the world wondered after the" (*firſt*, or what is termed by Newton and other Commentators, the *ſecular*) "beaſt."—The world was too much accuſtomed to Aſiatic and Roman deſpots, to *wonder* at *civil tyranny*. It ſurely muſt have been its monſtrous coalition with epiſcopacy—its being "ſeated in the temple of God, ſhewing himſelf as God, and ſpeaking great things and blaſphemies"—*profeſſing the religion*

[t] Rev. xiii.

of

of the Lamb, and yet *perſecuting* his faithful ſervants, which excited ſo much aſtoniſhment.—" The mouth that was given unto this beaſt, ſpeaking blaſphemies, and the power to make war with all the ſaints and to overcome them," deſignates the perſecuting ſpirit and power of *Eccleſiaſtical Rome* in this firſt general deſcription; but when the beaſt appears again[u], with the woman (or " the great city," as this ſymbol is explained by the angel) ſitting upon it, *theſe* marks of the beaſt are omitted, and the *woman* is deſcribed as " arrayed in purple, and drunken with the blood of the ſaints and martyrs."—And it cannot, I think, be eaſily ſuppoſed, that the woman and the ſecond beaſt repreſent *the ſame power*, which by implication they muſt do according to theſe interpretations of its meaning.—We ſee then the *union* of the civil and the eccleſiaſtical power of the Church of Rome, both in the little

[u] Rev. xvii.

horn

horn of Daniel[x], and in the firſt beaſt of the Revelations.—We may obſerve too, that the *Dragon*, the emblem of *Pagan* Rome, "gave his power to *this* beaſt," which I conceive to repreſent the junction of *idolatry* with *civil* and *religious tyranny*, and this muſt indeed ſeem *wonderful* in a profeſſedly Chriſtian Church.

Another reaſon for believing the ſecond beaſt in the Revelations a Power *diſtinct* from the firſt, is, that there are many paſſages in the Apoſtle's deſcription of "the perilous times in *the laſt days*," which can hardly be applied to the *Papal* or the *Mahometan* Antichriſt, and certainly not to *Civil tyranny* unconnected with religion.

It is remarkable, that in the firſt Epiſtle to Timothy, St. Paul's predic-

[x] And particularly in the *Roman* "king."

tion relative to "the *latter times*," applies in every particular to the *Papal* Antichriſt—And that in the *ſecond* Epiſtle he ſays, "This know *alſo*, that *in the laſt days* perilous times ſhall come, for men ſhall be[y], &c." In the application of theſe words to *a later period of time*, we are authorized by the opinion of a moſt profound and ſagacious interpreter of Scripture. It is obſerved by Joſeph Mede[z], "that the laſt times, ſimply and in general, are the times of Chriſtianity; the laſt times in *ſpecial* and *comparatively*, or the latter times of the laſt times, are the times of the apoſtaſy under Antichriſt."—And we have, I think, clearly ſeen that "the *latter end* of the days of vengeance," which are "the times of the apoſtaſy under Antichriſt," are occaſionally *expreſsly diſtinguiſhed*. The ſe-

[y] See 2 Tim. iii. and the four firſt verſes of the fourth chapter, quoted page 5.

[z] Mede's Works, p. 804.

cond

cond and third chapters of the ſecond of Peter, and the Epiſtle of St. Jude[a], do certainly belong as little to the Papal power of Antichriſt.—But do we know of no Power in *theſe preſent days*, to which this deſcription will moſt accurately apply? Is it poſſible to draw a more exact picture of APOSTATE INFIDELITY, united with DEMOCRATIC TYRANNY? And if upon examination, we find any correſponding marks of this dreadful power in the ſecond beaſt of the Revelations, having already ſeen them in the Prophecy of Daniel, will not this agreement add ſo much weight to the ſeparate teſtimony of each, as altogether to be nearly demonſtrative evidence to the truth of the opinion and the juſtneſs of the application?

But though, from the various circumſtances already ſtated, we cannot be ſur-

[a] See page 16—23.

prized that moſt of the learned Commentators have failed in their attempts to explain a Prophecy reſpecting events which to them were veiled by futurity, we have the authority of *ſome*, who, either unfettered by ſimilar prejudices, or endowed with ſuperior ſagacity, formed conjectures concerning the ſecond beaſt, which at once excite our admiration, and confirm the opinion which is now offered to the conſideration of the publick.—The Biſhop of Meaux and the learned Grotius approached more nearly to the truth than has been uſually imagined, when they ſuppoſed the ſecond beaſt to denote PHILOSOPHY, "falſely ſo called."—Dr. Hartley, in the concluſion of his Obſervations on Man, conſiders "INFIDELITY as the Beaſt."—It is alſo his opinion, that when the world ſhall be arrived at a certain degree of *depravity*, it will then be prepared for "the *times of deſolation*."—Sir Iſaac Newton, and Dr. Clarke, interpreted "the reign

reign of the Beaſt" to be "THE OPEN AVOWAL OF INFIDELITY"—They farther conjectured, that "the ſtate of religion in *France*, and the manners of the age, combined with the Divine Oracles to announce the *approaching reign of the Beaſt*"—And they conſidered it as probable, that the Eccleſiaſtical Conſtitution of *France* would ſoon be ſubverted, and that the ſtandard of Infidelity would be firſt ſet up *there*[b]." And they

[b] See the concluſion of Hartley's Obſervations on Man, publiſhed by G. Nicol—Whiſton's Life, and Clarke's Works.—The conjecture formed by Mr. Fleming concerning the deſtruction of the *French Monarchy* under the fourth vial, before, or about the year 1794, printed nearly a hundred years ago, remarkably coincides with this concluſion—with recent facts—and with the general idea of the Prophetic writings contained in this chapter. Lowman, Biſhop Newton, and ſeveral others have looked to *France* as the ſcene of ſome great change, or ſome dreadful event that would particularly affect the church of God.

ſuppoſed Rev. xi. 7. to relate to this important æra in the Chriſtian world.

"And when they[c] [the two witneſſes] ſhall have finiſhed their teſtimony, [or ſhall be *finiſhing*, or be *about to finiſh*, their teſtimony—and they were to propheſy the ſame number of years as the firſt beaſt, that is, 1260] the beaſt that aſcendeth [that is, *aſcendeth*, or *is aſcending* AT THE TIME that the witneſſes are *finiſhing* their teſtimony] out of the bot-

[c] Whether Fleming's opinion reſpecting "the witneſſes" be equally well founded with his conjecture relative to France, muſt remain a queſtion. He ſuppoſes "the witneſſes were ſlain" immediately before the Reformation, and "aſcended up to the heaven of reſt and ſecurity when the Proteſtant Churches were eſtabliſhed." This opinion, with which Biſhop Newton and many other learned Commentators concur, is very conſolatory at this period of general attack; but I confeſs it appears to me to be attended with too many difficulties to be adopted with confidence.

tomleſs

tomleſs pit, ſhall make war againſt them, and ſhall overcome and kill them."—It will appear evident that the beaſt thus deſcribed is the ſame with the ſecond beaſt of the thirteenth chapter of Revelations which "aſcendeth out of the *earth*," when we conſider the numerous paſſages in Scripture which indicate that "the bottomleſs pit" does *not* mean *the ſame as the ſea*. And this point will be found to throw conſiderable light upon the ſubject as we proceed in our endeavours to inveſtigate it.

The INFIDEL POWER *of Antichriſt ſhewn to be predicted alſo in the Revelations.*

It is conſidered as an eſtabliſhed point, that the beaſt with ſeven heads and ten horns, and the woman upon whoſe fore-

head was written, " Myſtery, Babylon the great, the mother of harlots, and abominations of the earth," denote the Papal Antichriſt, whoſe ſeat is Rome, and that the duration of this Antichriſtian Power was to be 1260 years.—The difficulty has been to underſtand the meaning of " the beaſt which comes up out of the *earth*—had two horns like a lamb, and ſpake as a dragon, exerciſeth all the power of the firſt beaſt before him, and cauſeth the earth and them that dwell therein to worſhip the firſt beaſt whoſe deadly wound was healed," —deceiveth many by means of miracles [*wonders*] which he had power to do in the ſight of the beaſt, ſaying to them that dwell in the earth, that they ſhould make an image to the beaſt which had the wound by a ſword and did live—and had power to give life unto the image of the beaſt; that the image of the beaſt ſhould both ſpeak, and cauſe

that

that as many as would not worſhip the image of the beaſt, ſhould be killed; and he cauſed all, both ſmall and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, and that no man might buy or ſell, ſave he that had the mark, or name of the beaſt, or the number of his name. Here is wiſdom. Let him that hath underſtanding count the number of the beaſt. For it is the number of a man; and his number is ſix hundred threeſcore and ſix[e]."

The firſt beaſt aroſe out of the *ſea,*

[e] Various have been the conjectures concerning this myſtical number—*Vicarius Filii Dei*, a title which the Popes have aſſumed to themſelves, and cauſed to be inſcribed over the door of the Vatican exactly makes 666, when decyphered according to the numeral ſignification of its conſtituent letters. *Lateinos* (the word mentioned by Irenæus), *Romiith*, and *Ludovicus*, each contains the ſame number. See Pyle on the Revelations, p. 103. and Fleming, p. 140.

that is, in prophetical language, *out of*, or *during*, violent commotions, wars and tumults, or times of violence and troubles.—The ſecond beaſt ariſes out of the *earth*, that is, according to general interpretation, exactly the reverſe of the firſt deſcription—*riſing gradually* in times of calm and quiet, like a plant out of the earth, which eſtabliſhes itſelf imperceptibly by a thouſand roots, before it ſhews its head, and *ſilently* attains its deſtined height and ſtrength—This beaſt has "two horns like a lamb." Horns are the acknowledged ſymbols of ſtrength or power—the firſt beaſt has ten horns, which are explained by the angel to be ten kingdoms which gave their power to the beaſt, and thus increaſed his *civil* power.

But the horns of the ſecond beaſt are of a *peculiar kind*, they are "like a lamb, or the lamb," which ſymbol throughout the Revelations repreſents Chriſt—It is this

this which has eſpecially led to the opinion that the ſecond beaſt is the *Eccleſiaſtical* power of Rome, becauſe theſe horns muſt denote *ſomething* which *ſeems* to be like Chriſtianity—they are not ſaid *to be* the horns of a lamb, but *like*, or *reſembling*, the horns of a lamb.

" He ſpeaks (however) *as*" in the ſame manner with " *a dragon*, or *the dragon*." As words proceed from the heart, or ſoul, or mind, which are truly the man, the *real nature* of this perſonage is thus declared in very plain terms, and ſo are the *arts* by which he ſhall obtain and ſupport his power.

It appears then, that this ſecond beaſt is *not* to wear the form of civil tyranny, but is to derive his power or ſtrength from its *ſemblance* to the religion of Chriſt, or the Lamb; by which it will deceive many (who are elſewhere ſaid to be under the influence of " ſtrong delu-

ſion, and to believe a lie"), and will *thus* gain poſſeſſion of public opinion, though this "ſeducing form of godlineſs" breathes in reality "the doctrine of devils."—It is uſually underſtood that this ſecond beaſt is called[f] "the falſe *Prophet*," or *Teacher*, which was taken with the (firſt) beaſt,—and[g] "the beaſt that ariſeth out of the bottomleſs pit" (or "hell, in which the dragon is afterwards bound") "and that maketh war againſt the witneſſes, overcometh and killeth them."—This deſcription agrees perfectly with that of his riſing out of the *earth*, but (unleſs the pit and the ſea mean the ſame, which I think they cannot mean) *not* with that of the beaſt which riſeth out of the ſea.—It agrees alſo with the power of the ſecond beaſt to *give* power to the *image* of the firſt beaſt, to *cauſe* that as many as would not worſhip the image of the beaſt ſhould

[f] Rev. xix. 20. [g] Rev. xi. 7.

be

be killed."—This ſecond beaſt did *not appear* to make the image of the firſt beaſt himſelf, but he *cauſed them that dwell in the earth* to make it: having firſt *deceived* them into obedience to his will by means of the miracles or *wonders*, which he had power to do in the ſight of the firſt beaſt; that is, before the expiration of the 1260 years, or within his kingdom.—And ſo abſolute and univerſal was his ſway, that "ſmall and great, rich and poor, bond and free," "*were deprived of all commerce with men, and civil privileges of life, if they did not in ſome way or other make profeſſion of obedience to his conſtitutions and decrees*[h]," and adopt ſome ſign, or wear ſome mark denoting their enrolment into the ſervice of the beaſt and his image, by which they are themſelves formed into an *aſſociation or fraternity*.—And all men are conſidered and "*treated as worthy of*

[h] Lowman, p. 190, but applied by him to the Pope.

death,

death, who refuſe an entire ſubmiſſion, in any particular, to theſe decrees[i]." The ſecond beaſt, and the image *to which he gives life*, are then PERSECUTING powers. This ſecond beaſt "exerciſeth *all* the power of the firſt beaſt," that is, his tyranny extends over the *minds* as well as the *bodies* of men—their *ſpiritual* as well as their *temporal* intereſts—their *religious* as well as their *civil* liberties—he was "to make war with the ſaints and to overcome them, and to have power over all kindreds, and tongues, and nations."

Daubuz obſerves, that "the powers conſtituting the firſt beaſt, or Papal Rome, carried on the *ſame deſign* againſt true religion, though in another form, as the *dragon* did when the empire was Pagan." "It was the *dragon* who gave power to the firſt beaſt who ſpake great things and blaſphemies; and all that dwell on the earth worſhipped the dra-

[i] Lowman, p. 190.

gon.

gon and the beaſt, except thoſe whoſe names are written in the book of life of the Lamb ſlain from the foundation of the world." And the ſecond beaſt has alſo the power of the *dragon*, whoſe *ſpirit dictates his words*, or doctrines and commands—but this connexion, the *real origin* of his power, is now more concealed from the world, who are not ſo much *ſubdued*, as *deceived* into ſubjection; for it is to be remarked, that this ſecond beaſt has no marks whatever of civil power—The counterfeit likeneſs to the Lamb ſeduces them at firſt to believe that his power is from heaven, "becauſe of the wonders that he doth in their ſight," to expect from him univerſal happineſs, and by degrees to follow his orders *implicitly*, however contradictory to his pretenſions to *true morality, truth*, and *genuine religion* (which indeed muſt ever *include* moral virtue) till they are led "to make an image by his direction," which ſhall puniſh their credulity

dulity and wickedneſs by the moſt cruel and exceſſive tyranny, while it is held up to them as the idol of their *affections*, or their *worſhip*; and to which, by a ſtrange infatuation, they *continue* to yield a willing obedience, notwithſtanding the miſeries it creates. "They blaſphemed the name of God, which hath power over theſe plagues; and repented not, to give him glory[i]."

This image is made to *reſemble* the *firſt* beaſt, but it is wholly unconnected with it, except as they both belong to Antichriſt—It is the *ſecond* which *gives it life*, and *directs its operations*—It is called the *image* of the firſt beaſt—which ſignifies the ſame union of tyranny, blaſphemy, and idolatry, *openly exerted*; which it is to be obſerved, the ſecond beaſt does not *avow*, or *appear* to exert or maintain, but *ſecretly produces and upholds* in the image which he cauſed to be

[i] Rev. xvi. 9.

made.

made. The form of the firſt beaſt, it ſhould be remarked, was made up of the four beaſts that repreſented to Daniel the four great empires of the earth; but there is ſome change in the order in which they are mentioned—It is not *impoſſible* but this order may be in future found applicable to the *courſe of its conqueſts* over the kingdoms they originally repreſented; for the ſecond beaſt is to have power over all kindreds, and tongues, and nations, "by *means of the image* made like the firſt.—We may then ſuppoſe that the *Image* has ſeven heads with the name of blaſphemy, and ten horns with crowns upon them"—the ſeven heads are explained by the angel to repreſent the *Roman* Empire, and *forms of government*[k]—the ten horns with crowns, the ten kingdoms into which the empire was broken[l], and the crowns ten kings over them which were "to receive pow-

[k] See note, p. 147.

[l] See Daniel's Prophecy, p. 64, 58.

er

er one hour with the beaſt," "to give their power to him for a time, but afterwards to turn againſt the ſeat of his tyranny[k]." It is like "unto a leopard," ſignifying *ſwiftneſs*, and a motley mixture of people—and in Daniel's viſion the *Grecian* Empire.—"Its feet are as the feet of a bear," cruelly ſtamping on all its prey, and ſtanding in the former viſion for *Perſia*—"its mouth as the mouth of a lion"—which repreſented *Aſſyria*, or *Babylon*—itſelf the well known type of *Antichriſtian Rome*, becauſe of its pride, blaſphemy, and cruel treatment of the ſervants of God; and which crimes are particularly marked by the *mouth* of the lion, whoſe tremendous roar "maketh all the beaſts of the foreſt to quake."

[k] Nothing is here ſaid of the fall of three of theſe horns—as the *little horn* appears now in its *full power*, as *the beaſt*, that period of its hiſtory muſt be ſuppoſed to be paſſed; and I confeſs there being *ſtill ten*, inclines me to ſuppoſe that ten denotes an indefinite number.

"*It*

"It has a mouth ſpeaking great things and blaſphemies, and it opens its mouth in blaſphemy againſt God, to blaſpheme his name, and his tabernacle and them that dwell in heaven."—The deadly wound of one of the heads of the firſt beaſt—the ten kings giving it their power for a time, and then making war againſt it—the conqueſt of the three kingdoms mentioned by Daniel, and the power given him by the dragon againſt the ſaints, are not properly *deſcriptive of himſelf*, but *circumſtances* of his *hiſtory*, which may or may not belong to the hiſtory of the image, but with which however the hiſtory of the image will in ſome reſpects probably be found to agree.

Here then in this IMAGE, ſet up by *the power of the* DRAGON, we find diſplayed to our view, the ſame tremendous *union* of *civil* and *religious tyranny* which the firſt beaſt poſſeſſed, ſupported by the *falſehood* and *impoſture* of the ſecond beaſt

beaſt who cauſed it to be made by the dupes to his artifices.—The ſame blaſphemy againſt God and his church, and his faithful ſervants—the ſame *deſpotic* rule over the earth in civil and religious affairs, *muſt be viſible* in this image. But it does *not* neceſſarily follow that this perſecuting power ſhould adopt the ſame *mode* of perſecution—proceed upon the ſame *principles*, or direct itſelf againſt the ſame perſons—It does *not* neceſſarily follow that it ſhould ſpeak *the ſame words* of blaſphemy, or that its *deſpotiſm* ſhould wear the *ſame form* as that which the firſt beaſt aſſumed.—And indeed, I cannot but think, that when the firſt beaſt and the image are compared with attention, it will appear that a *difference* in theſe reſpects is ſtrongly marked; and that the reign of the *Image* of the beaſt is yet more tremendous in its effects upon the eternal intereſts of mankind, and even more generally oppreſſive in the exertions of its civil power.—It is

ſaid

ſaid of the firſt beaſt *generally*, that "all the world worſhipped the dragon which gave power to the beaſt, and they worſhipped the beaſt" *alſo*;—ſignifying the idolatrous ſpiritual power, and the temporal or ſecular power *united* in the ſeat of Rome.—But it is ſaid of the image *particularly*, that "as many as would not worſhip this image, ſhould be killed by it," and that it ſhould cauſe all perſons of *every rank and condition*, which are expreſsly *enumerated*, either to receive a mark, acknowledging their ſubmiſſion or attachment, or to be deprived of their civil rights and privileges.—Now it is declared by an angel in the following chapter, that "if any man worſhip the beaſt and his image, and receive his mark in his forehead, or in his hand, the ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture *into the cup of his indignation:* and he ſhall be tormented with fire and brimſtone in the preſence of the holy angels, and in the preſence of the Lamb:

and

and the ſmoke of their torment aſcendeth up for ever and ever; and they have no reſt day nor night, who worſhip the beaſt and his image, and whoſoever receiveth the mark of his name. Here is the patience of the ſaints. Here are they that keep the commandments of God, and the faith of Jeſus[1]."

It is worthy notice that the angel who thus denounced the wrath of God againſt the worſhippers of the beaſt and his image, *followed* two others; the *firſt* of whom "flew in the midſt of heaven, having the everlaſting-Goſpel to preach unto them that dwell on the earth, and calling upon them to fear God and give him glory, becauſe the hour of his judgment was come."—And the *ſecond* of whom declared "the fall of Babylon." Now the firſt of theſe angels is generally underſtood to repreſent the preaching of the Goſpel, which was brought forth from its concealment at the time of *the*

[1] Rev. xiv. 9, 10, 11, 12.

Reform-

Reformation; and which certainly did produce the *fall*, or *decline* of the power of Babylon; which is proclaimed by the ſecond angel.—And as it is according to the merciful diſpenſations of God's Providence to give his ſervants *warning* of a near and imminent danger, it may be ſuppoſed that the *third* angel precedes the time of the *greateſt* danger, and moſt ſevere trial; and thus the period of the *moſt tremendous* tyranny of *the* IMAGE, is fixed to be after the *Reformation*.—It ſhould alſo be remarked, that *between* the deſcriptions of the two beaſts we find the following call to particular attention to the *juſtice* of the judgments of God in making his enemies inſtruments in his hand to puniſh each other; while the true church, his faithful ſervants, ſometimes afflicted, and ſometimes protected, wait "with patience and faith," to ſee the accompliſhment of the myſteries of his word—for it is in this ſenſe I underſtand theſe words.

"If

"If any man have an ear to hear, let him hear. He that leadeth into captivity ſhall go into captivity, he that killeth with the ſword, ſhall be killed by the ſword. Here is the patience and faith of the ſaints[m]."

This interpretation does certainly contradict the common opinion, that the ſecond beaſt is to ſupport and advance the authority of the Church of Rome; but it muſt be acknowledged to harmonize with the true ſpirit of Chriſtianity, and with the information which Scripture and Hiſtory afford us concerning the moral government of the world; and, I think, it will be found to explain many of the difficulties attending the common application of this Prophecy.—But, it will be aſked, how can this interpretation be made conſiſtent with the twelfth verſe of this chapter? "And he

[m] Compare Rev. xiii. 9, 10. with Dan. xii. 10.

exer-

exerciſeth all the power of the firſt beaſt before him, and cauſeth all the earth, and them that dwell therein, to worſhip the firſt beaſt whoſe deadly wound was healed."—In anſwer to this objection, I beg to obſerve, that the *two verſes* which immediately follow this ſummons to attention, contain *the whole deſcription* of the beaſt and his power in *general terms*—the ſucceeding verſes being an account of *the manner* in which he exerciſeth his power, and are in ſome ſort, both an *amplification*, and a *detailed repetition* of the former deſcription.—Theſe two verſes therefore (the eleventh and twelfth) extend from the beginning to the end of the reign of the ſecond beaſt; and, conſidering a great part of this reign *as yet future*, I muſt alſo conſider it as impoſſible to aſcertain the preciſe meaning of a Prophecy relating to that future.—All that can be done, and indeed all that ought to be attempted, is, to offer an explanation of this paſſage,

and a conjecture reſpecting it, which will be found to accord with this interpretation and with my general view of the Prophecy itſelf. The *form* and *nature* of this beaſt have been already conſidered; but the Reader will pardon ſomething like repetition in Mr. Lowman's words[u], for the ſake of his authority.

"I farther beheld in my viſions another appearance as of a ſecond wild beaſt *riſing* out of the earth, which had two horns like the horns of a lamb, but his voice was like that of a dragon, to repreſent *another perſecuting* government exerciſing its authority with a ſhew of meekneſs and charity, but carrying on the oppoſition of the Devil, the old Serpent, to pure religion, and promoting idolatry by perſecution." Mr. Lowman proceeds to paraphraſe the twelfth verſe

[u] Lowman, p. 182.

thus:

thus; "And this ſecond perſecuting power had all the powers of the firſt, or *new revived form of Roman government*, and uſed its authority to ſpread the power of the *new Roman* government, beyond the bounds of its proper dominion, ſo as to oblige *the ſeveral nations* to yield obedience to the new authority revived in the city of Rome, after it had been ſo long deprived of all authority, and ſeemed to have loſt all hope of recovering it."

It has alſo been already ſhewn in what manner we are to underſtand the ſecond beaſt is ſaid "to exerciſe all the powers of the firſt beaſt, before him[n]." And the angel's explanation of the ſeven heads[p] will

[n] See page 127, &c.

[p] "And there are ſeven kings, five are fallen, and one is, and the other is not yet come; and when he cometh, he muſt continue a ſhort ſpace. And the beaſt that was, and is not, even he is the

 eighth,

will perhaps authorize us to ſuppoſe that the *worſhip*, which the ſecond beaſt cauſed

eighth, and is of the ſeven, and goeth into perdition." Theſe ſeven kings denote the ſeven forms of the Roman government—firſt Kings, ſecond Conſuls, third Dictators, fourth Decemvirs, fifth Military Tribunes, ſixth Emperors, ſeventh Gothic Kings, and Exarchs of Ravenna, eighth Popes.—The ſixth head, which was exiſting at the time of the viſion, received "the deadly wound" from the hand of Odoacer in 476, when the Weſtern Empire was completely deſtroyed and the government of Rome entirely changed.—"After a reign of ſixty years the throne of the Gothic Kings was filled by the Exarchs of Ravenna, the repreſentatives in peace and war of the Emperor of the Romans. Their juriſdiction was ſoon reduced to the limits of a narrow province, but Narſes himſelf (the general of the *Eaſtern* Emperor Juſtinian), the firſt and moſt powerful of the Exarchs, adminiſtered above fifteen years the entire kingdom of Italy..... Under the Exarchs of Ravenna, Rome was degraded to the ſecond rank." Gibbon, vol. iv. p. 313. The *eighth* head was to be *of the ſeventh*, which was to endure comparatively but a ſhort time, and had but little power. And we accordingly find the conqueror of Italy, Pepin, King of France, *inveſted* the

cauſed to be paid to the beaſt whoſe *deadly wound was healed*, alludes particularly to the *image* which he cauſed to be made *in his form of civil tyranny*.—The ſeven heads repreſented ſeven mountains (the type of Rome), and *alſo* ſeven kings, or *forms of the Roman government*;—the head which received the *deadly wound* was the *imperial* or *monarchical* form of government; and great aſtoniſhment is expreſſed that this mortal wound to the *civil power* ſhould be healed in ſuch a manner, that *Rome* ſhould *regain* the poſſeſſion of this *civil power*, raiſe it to a *higher pitch of tyranny* than ever—exerciſe it in a *new manner*, and reign as *the Antichriſtian beaſt* over the whole world.—How far this expla-

the Pope, or ſovereign Pontiff of Rome, with the *exarchate of Ravenna* in 756—and that ſoon after he became poſſeſſed of the *ſovereignty of Rome*, and the *kingdom of Lombardy*.—Then was completed that union of civil and eccleſiaſtical tyranny which conſtitutes the reign of the Antichriſtian beaſt."

nation correſponds with the *hiſtory* of the *image*—*the likeneſs of the beaſt*—let the Reader judge.—I ſhall however, in ſupport of the preceding interpretation[p], beg to obſerve, that of the ſeven laſt plagues which are poured out[q], there is *one*, and *but* one (which is poured out upon *the ſun*, the emblem of *France* according to the general interpretation) which "*gives power* to the ſun to ſcorch men with fire."—The vials being *filled with wrath*, *muſt torment the objects upon which they are poured out*; but it is evident that the fourth vial makes the *object* of its fury *alſo* the *inſtrument* or *agent* of puniſhment to others—that it is the *only* one that acts in this manner—and that this vial immediately follows a voice from the altar, praiſing God for the "truth and righteouſneſs of his judgments," in having *judged* or *determined* that blood ſhould be given to thoſe to

[p] Rev. xiii. 9, 10.

[q] Rev. xvi.

drink,

drink, who had ſhed the blood of Saints and Prophets[r]. The power of the ſun is, therefore, I imagine, to be the *means* of *darkening the kingdom of the beaſt*," which is the object upon which the *fifth* vial is poured out, and it *may alſo* be inſtrumental in ſome way or other, in executing the wrath which the ſixth is to pour upon the river Euphrates[s]"—Its firſt office is "to *ſcorch* men with fire," and it is next to ſtrike the inhabitants of the kingdom of the beaſt, "with *blindneſs*, and with *pains*, and *ſores*," from its extreme heat; alluding to the well known effects of the ſun in the hotteſt

[r] It is to be remembered, that I conſider the ſeven vials as continuing in force, though not perhaps with equal violence, from their ſucceſſive beginnings till the time of the end. And, I apprehend, that the voice from the altar refers as much to the ſucceeding, as to the preceding judgments of God. Many arguments might be adduced in favour of both theſe ſuppoſitions.

[s] This was written in the year 1797.

climates.—It is expreſsly ſaid, that "the men who were ſcorched with great heat by the fourth vial, blaſphemed the *name of God*, which hath power over theſe plagues, and repented not of their deeds, to give him glory," that is, did not acknowledge the juſtice of his judgments—perhaps even denied that they were *judgments*, attributing their ſufferings to mere *ſecondary* cauſes.—It is alſo ſaid that when the fifth vial was poured out, "they blaſphemed *the God of heaven*," (indicating, I preſume, a ſtill bolder kind, or higher degree of blaſphemy[t]) "and repented not of their deeds."—It cannot therefore be doubted that this

[t] It was aſked by Biſhop Prideaux, about the year 1650, "Whether Socinianiſm and ſlighting of all antiquity be not an introduction to Paganiſm and Atheiſm?" Introd. to Hiſt. p. 155. fifth Edit. 1672. Barruel and Robiſon will convince us of the rapid progreſs made by Deiſm within the laſt fifty years towards *Atheiſm*, and "every evil work."

period,

period, during the violence of the fourth and fifth vials, *will be remarkable for* GENERAL *profaneneſs, and irreligion, and depravity of heart, and corruption of manners,* as well as for the *avenging* judgments of the Almighty; and, I confeſs, it appears to me little leſs certain, that the fourth, fifth, and ſixth vials are contemporary with the *reign* of *the ſecond beaſt and his image*—Let us now examine farther, how far the *character* of that reign will agree with the *character* of theſe vials.

I conſider the ſecond beaſt and his image to be connected juſt as the dragon and the firſt beaſt were connected.—The idolatrous ſpiritual power of the dragon was *viſibly* exerted in eccleſiaſtical tyranny, which the world *ſaw* united with civil tyranny in the firſt beaſt.—But a great change having taken place in the earth before the *riſing* of the ſecond beaſt—" the *great city* having been

divided into three parts," at the Reformation (that is, the three Confeſſions as they are called, Roman Catholic, Lutheran, and Calviniſt; ſee Jurieu and other Commentators) by which the power of the firſt beaſt was conſiderably weakened, and the minds of men emancipated from the chains of ignorance and ſuperſtition which had held them enſlaved to the power of *Babylon*, "which *now* came up in remembrance before God" — the dragon raiſes up *another* beaſt, in a form better ſuited to the ſtate of the world towards the end of the time appointed for his reign.—For this beaſt is not to continue *beyond*, only *until* the termination of the 1260 years appointed for the dominion of Antichriſt — a great part of which term was expired before his reign commenced.

I am aware it has been objected, that as this diviſion of the great city is mentioned

tioned *after* the pouring out of the ſeventh vial, it cannot, without violating the order of time, be referred to the Reformation. But I conceive this earthquake to be a *particular judgment* upon the great city, or the power of Rome, rather than the *effect* of the ſeventh vial. If we compare Rev. xi. 13. we ſhall find the earthquake that deſtroyed the tenth part of the city, and 7000 men, took place *during* the *ſecond* woe. For by *the ſame hour*, is to be underſtood *the time of the ſecond woe*, or, according to the eaſtern mode of expreſſion, "the reign of the angel of the ſecond woe trumpet," alluding to an opinion, common in the Eaſt, that different angels, good or bad, were permitted to exerciſe authority during different portions of the day, and over different regions of the earth[u]. Now

[u] Our Lord, accommodating his language to this popular opinion, ſays, "This is *your hour*, and the powers of darkneſs."

the ſecond woe began when the Turkiſh Empire was eſtabliſhed in 1005, or in 1299, and is yet in power; and there is nothing in this expreſſion to *fix* this earthquake at *any particular time* within the hour[x]. From the context however, or rather from the courſe of events, I ſuppoſe this earthquake is to be placed *near* the *end* of the ſecond woe, and *after* the earthquake which *divided* the city into three parts.—The earthquake mentioned Rev. xi. 19. I apprehend to be *diſtinct* from theſe, and to ſynchronize with the *third* woe, and the *ſeventh* vial, which is to have *univerſal* power and effect (being poured into the *air*, to de-

[x] In like manner "the three unclean ſpirits (Rev. xvi. 13.) out of the mouths of the dragon, the beaſt, and the falſe Prophet," muſt not be ſuppoſed to make their firſt appearance under the ſixth vial. They might have been at work for a courſe of ages, but they would now unite their arts and powers, and be peculiarly active juſt before "the great day of battle." (Rev. xix. 19.)

note

note both its extenſive operation, and the utter deſtruction of the Antichriſtian power—the air being repreſented in Scripture, as the ſeat of the power and authority of Satan), and to bring *ſudden* deſtruction on all the enemies of Chriſt, when the ſeventh trumpet ſounds the termination of the days of vengeance. Inſtead of breaking the order of time, this idea places the earthquakes in regular ſucceſſion, marking the moſt ſtriking events in the hiſtory of the church; and it will probably be confirmed, when we obſerve further, that when the earthquake, which divides the city into three parts, is mentioned, *nothing* is ſaid of *the great change* made from miſery to happineſs, by the *finiſhing* of the days of wrath, or the ſound of the ſeventh trumpet—on the contrary, it is expreſsly declared, "*Babylon* came up in remembrance before God," as if after having been ſuffered to purſue her career for ſome time unmoleſted, ſhe was now to become the parti-

particular object of punishment, and to receive the *first* "cup of the wine of the fierceness of the wrath of God." This first earthquake I therefore suppose to represent *the time of the Reformation*, and am inclined to place it as contemporary with the *first* effect of the fourth vial, poured out upon the *sun*, or ruling power, which was clearly the Pope, till "his city was divided," and then the king of France, who had given him his power and splendour, arose as he declined; but the storm which followed it, I consider as continuing to beat upon "the *men* who have the mark of the beast [or Babylon], and who worship his image," to the present hour.—Many of "the *islands*," or petty states in his peculiar territory are already lost, and *the mountains* of his strength are gone—The "great hail," the usual symbol of *the irruption of a barbarous people*, is now the plague of those men, who, having the mark of the beast, by an extraordinary infatuation worship

worſhip the image, which is the appointed agent of its deſtruction (*for this* "*hail falls from heaven*"), and yet "blaſpheme the name of God, who hath power over theſe plagues." The Papal ſun, though ſuffering a very conſiderable diminution of its own glory, "had power given it to ſcorch men with fire." Of this the hiſtory of the Reformation will furniſh abundant evidence. The crown of France, which had been a zealous agent in the buſineſs of maſſacre and intolerance—witneſs St. Bartholomew's day, and many other ſcenes of blood—became the *acknowledged* Sun[z] of the political ſphere in the reign of Louis the fourteenth, when it reached the meridian of its glory. This ſun did alſo "ſcorch men with fire," as the revocation of the edict of Nantz, and the thouſand barbarities which mark this vaunted *Auguſtan* reign, will amply teſtify. But the

[z] See Fleming, p. 53.

dregs

dregs of the cup of retaliation were now to be poured out upon this devoted kingdom—its Regal ſun was blotted from the political heavens, and *a more tremendous Meteor* took poſſeſſion of the darkened ſky.—Then did the *ſecond* earthquake, "in which the tenth part of the city," or one of the ten kingdoms "fell," convulſe the earth. For I preſume the *ſecond* earthquake to repreſent the Revolution in France, and at *that* period (that is, ſtill under the fourth vial) I date the commencement of the reign of the *image*, though I conceive the fifth vial is now poured out, and conjecture that the ſixth is near[a]. The conſequences of *this* earthquake will be more generally felt, and excite more general terror than the plagues of the firſt, ſo that *at laſt* the *remnant* will be affrighted, and *give glory to the God of heaven*, and thus they *perhaps* will find protection

[a] See note, p. 151.

from

from the effects of the *third* woe, and the ſeventh vial, which I imagine will fall with *peculiar* violence "upon them which deſtroy the earth," by the united powers of Infidelity and Democratic tyranny, or, in other words, the ſecond beaſt, and the image.

Conclusion.

And now may I not aſk, whether we have not ourſelves ſeen a Power gradually riſe from its den, where it has long been ſtrengthening itſelf, and from whence it has long ſent forth the fumes of an intoxicating poiſon to prepare the world for its appearance, which exactly reſembles this ſecond beaſt? Have we not ſeen APOSTATE INFIDELITY under the name of REASON eſtabliſh its dominion over the minds of men by its pretenſions

ſions to a *refined* religion, a *pure* morality? Are not the doctrines of LIBERTY and EQUALITY, doctrines moſt perverſely drawn from the *religion of the Lamb*[x], the HORNS of its *faſcinating* power? Does it not unite the ſubtlety of the ſerpent, with the fury of the dragon?—promiſe univerſal happineſs, but lead to univerſal miſery? Has it not "cauſed them that dwell on the earth to make an IMAGE to (or *like*) the beaſt which had the wound by a ſword and did live?" An IMAGE in the form of the *antient Roman* government, which has already obliged *many* of the nations to yield obedience to its new revived authority?—exerciſeth all the *civil* and *religious* tyranny of the firſt beaſt, or the Papal power of Antichriſt, by depriving all men of their civil and religious privileges, who will not receive the *mark* of

[x] See Barruel and Robiſon.

union

union with its abominable principles?—who has "made war with the ſaints," or ſervants of God, and has "overcome many;" and who now openly blaſphemes the God of heaven?

To what height of enormity—to what extent of dominion—the power of this tremendous image will be permitted to riſe, muſt remain for futurity to diſcover.—But who will now ſay it is impoſſible, or even improbable, that the city of Rome ſhould ſoon become the ſeat of *this* devaſtating tyrant!—ſhould ſoon become the ſeat of the Empire of APOSTATE INFIDELITY, or ATHEISM, as it has already been of PAGANISM, and POPERY; and thus render the reſemblance between the image and the firſt beaſt yet more *literally* complete!—Nay, who will dare pronounce that this *moſt dreadful* POWER of Antichriſt, which has ariſen in *the north*, ſhall *not* "plant the taber-

tabernacles of his palaces between the ſeas, in the glorious holy mountain[z]?"

It is obſervable, that the *duration* of the moſt *wonderful* form of the Papal Antichriſt is fixed at 1260 years—from whatever time it obtained its power.—The *conqueſts* of the Mahometan Antichriſt were alſo determined to an exact point—but no limits ſeem to be fixed for the power or the duration of the power of the Infidel Antichriſt—If the reaſon of this diſtinction be aſked, it may perhaps be anſwered, Becauſe this was to be the *laſt* form under which Antichriſt ſhould appear—"When the Son of man cometh, ſhall he find *faith* on the earth?"—And, becauſe our Lord, who declares he will come "ſuddenly and unexpectedly, as a thief in the night," will himſelf take exemplary ven-

[z] Dan. xi. 45.

geance

geance of this moſt daring and moſt bitter enemy to his name, his religion, and his ſervants—"If judgment begin at the houſe of God," alluding to the calamities of his choſen people the Jews, and the trials and corrections of the Chriſtian Church, "what ſhall the end of *theſe wicked* be?" It is expreſsly ſaid that things "ſhould be *haſtened towards the end*, for the ſake of the elect." The Mahometan and Papal Antichriſts have been allowed to decline gradually before the time of their final deſtruction—but the *apoſtate Infidel* Antichriſt may *perhaps*, I had almoſt ſaid *probably*, be cut down when at the height of its conqueſt, and its glory, by ſome ſignal diſplay of divine power—when the *whole* of Antichriſt ſhall be deſtroyed—the ancient people of God "ſhall be delivered[a]"—and the glorious kingdom of Chriſt ſhall be eſtabliſhed, according to

[a] Dan. xii. 1.

the

the antient expectation of Jews and Chriſtians, in peace, holineſs, and happineſs for ever.

I have thus endeavoured to explain ſome of the various reaſons which induce me to conſider APOSTATE INFIDELITY, or ATHEISM, as one of the three principal forms of Antichriſt by which the church of Chriſt was to ſuffer 1260 years—as having been deſcribed by Prophecy exactly as it now appears in the world—as having appeared AS A POWER ACTING BY A DELEGATE exactly at the time it might have been expected to appear—as being the predicted ſcourge of the corrupted church of Chriſt, and the *laſt* form of power which its enemy will be permitted to aſſume.—In this Chapter I have nearly confined myſelf to the Prophecies of Daniel and of St. John, becauſe they contain the principal paſſages which a ſuperficial reader might imagine to be irreconcileable with the opinion which I pre-

preſume to offer, and with the interpretations of the beſt Commentators reſpecting the Church of Rome. And I truſt it will now appear evident, that this opinion (ſuppoſing for a moment it be admitted as itſelf incontrovertibly juſt), ariſing out of EVENTS ACTUALLY PASSING BEFORE OUR EYES, which not only accurately fulfil "the word of Prophecy," but are utterly inexplicable without this key to point out their connexion with the paſt and future parts of the great plan which Prophecy diſplays—does in no reſpect contradict or invalidate the decided opinion of theſe learned men, that the Church of Rome is Antichriſt.—Some of the moſt able and intelligent among theſe Commentators did indeed form nearly the ſame idea; and the accuracy of their conjectures concerning the *time* and the *country* wherein the power of Infidelity ſhould *firſt* ariſe and reign, muſt be eſteemed a

ſtrong

ſtrong confirmation of its *truth* even to us who have been brought by the ſtream of time to ſcenes which lay beyond the limits of their ſight.—I have only contended for a more *appropriate* application of *thoſe parts* of the Prophecies which appeared to moſt of them difficult, incongruous, and of doubtful reference to the Papal power.—But while I conſider this point as eſtabliſhed by their labours beyond the poſſibility of injury, and the Prophecy reſpecting Mahometaniſm as having been immoveably fixed by proofs equally clear, I contend that APOSTATE INFIDELITY, and its delegated inſtrument, DEMOCRATIC TYRANNY, have been predicted with equal preciſion; and that POPERY, MAHOMETANISM, and INFIDELITY, are ALL parts of the ſame Antichriſtian Power, and ſubject to the ſame fate.

The following Chapters will ſhew the exactneſs

exactneſs with which the events of Hiſtory correſpond with the *received* interpretations concerning *Popery* and *Mahometaniſm*—trace the riſe and progreſs of the Power of *Infidelity*, and point out the equal exactneſs with which it fulfils the Prophecies concerning it, with as much minuteneſs as the limits of this work will permit; and with a view to prove that theſe three branches of Antichriſtian Power form different parts of a general ſcheme of Prophecy.—And I truſt it will be found, after an attentive examination, not only that this opinion is well founded, but that it ſhews the ſcattered rays of Prophetic light to be directed towards *one* point, gives harmony and connexion to the Apocalyptic viſions, and explains the preſent fearful ſtate of human affairs to be perfectly conſiſtent with the Providence of God; and ultimately tending, under his direction, to the completion of the great,

UNVARYING PLAN OF HIM WHO "RULETH THE MADNESS OF THE PEOPLE," AND WHO MAKETH EVEN "THE WRATH OF MAN TO PRAISE HIM."

CLASS II.

CHAPTER THE FIRST.

THE RISE, PROGRESS, ESTABLISHMENT, AND DESTRUCTION OF THE PAPAL POWER OF ANTICHRIST.

AS this was the greateſt corruption of Chriſtianity that was to be permitted to take place in the world, it cannot be thought extraordinary, that more of the Prophecies, which we have brought forward to the notice of the Reader in the Introductory Chapter, are applicable to it, than to any other branch of Antichriſtian Power. As both Mahometaniſm and Infidelity conſiſted more of open hoſtility, they were likely to be better

diſtinguiſhed by Chriſtians, without the aid of ſuch ſtrong prophetical light, as that which is afforded to expoſe, and to bring into full view, the counterfeit Chriſtianity of the Church of Rome.

A combination of Prophecy with Hiſtory will ſhew with what perfect exactneſs this Papal Power of Antichriſt is marked out by the Prophets Daniel, St. Paul, and St. John.

To guide our enquiries to the right points of obſervation, St. John has deſignated, by certain appropriate alluſions and deſcriptions, the *peculiar nature* of this power, the *time* when it began to manifeſt itſelf to the world, and the *ſeat* of its authority and government.

[a] *And I ſtood upon the ſand of the ſea, and ſaw a beaſt riſe up out of the ſea, hav-*

[a] Rev. xiii. 1.

ing

ing ſeven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blaſphemy. [b]This wonderful beaſt with a crown on each horn, and a blaſphemous inſcription on each of his ſeven heads, denoted the new form of government that was to be erected in the city of Rome, by the great commotions of the world, after the Imperial Power had been deſtroyed, and the Empire was divided into ten diſtinct and independent ſovereignties.

[c]In the myſtical deſcription which the Apoſtle afterwards gives of this beaſt, it will greatly aſſiſt our inquiries to diſcover by a given number, *when* this Antichriſtian power ſhall ariſe; and from thence aſcertain with more preciſion what Power is meant by this prophetical repreſentation. *Here is wiſdom: let him*

[b] Lowman on the Revelations, p. 173.

[c] Lowman, p. 191.

that hath underſtanding, count the number of the beaſt : for it is the number of a man, and his number is ſix hundred threeſcore and ſix[d]. If we compute this number 666[e] from the time when St. John ſaw this Prophetic viſion, we ſhall find that this new Power was eſtabliſhed at the termination of this myſtic *number of years*. St. John was baniſhed to the iſle of Patmos in the latter part of the reign of Domitian, and returned from thence immediately on his death. Domitian reigned from 81 to 96. Now St. John ſaw the viſion in the iſle of Patmos; and it is generally acknowledged, that the Papacy received the temporal power, and became the beaſt, in 756.

[d] Rev. xiii. 18.

[e] It is very remarkable that this myſtic number ſhould ſo accurately apply both to the *time* when the Papal Antichriſt eſtabliſhed his reign, and the *titles* he aſſumed. See note to the Introductory Chapter, p. 129. Pyle's Paraphraſe, p. 105. Newton, vol. iii. p. 390. Lowman, p. 194.

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The ſeat of this Power is fixed at Rome. THAT GREAT CITY, which in the times of Pagan idolatry had been the miſtreſs of the antient world by the force of her arms, became in more modern ages, by the eſtabliſhment of her ſpiritual laws, ſo much exalted in power, as to *reign over the kings of the earth. The woman, upon whoſe forehead was inſcribed Myſtery, Babylon the Great, the Mother of Harlots, and abominations of the earth, is*, according to the explanation of the angel, the city of Rome; for *the ſeven heads of the beaſt that carried her are ſeven mountains on which the woman ſitteth, and the woman which thou ſaweſt is that great city, which reigneth over the kings of the earth.* Rome is well known to be built upon ſeven hills; and at the time when this révelation was communicated to St. Johń, its dominion was extended over all the known world[f].

Fur-

[f] "It ſeems intended by the angel's interpre-

Furniſhed with theſe plain directions by the Apoſtle, we proceed to trace the gradual riſe and progreſs, decline and fall *of the Man of Sin*, as preſented to our view by hiſtory and the courſe of preſent events.

No opportunity could be more favourable for the diſplay of his ambition, his deceit, and his ſuperſtition, than the unhappy ſtate of the Chriſtian world in the fifth century. The members of the

tation that we ſhould conſider the city of Rome as marked out in this Prophecy for the ſeat of government to prevent miſtakes, that we ſhould not underſtand this Prophecy of an empire or government in any other place than the city of Rome, though it ſhould take the name and ſtyle of the Roman Empire, as the Greek Emperors and the Emperors of Germany have ſeverally done. This may give us a good reaſon why the city of Rome in this Prophecy is deſcribed by *its natural ſituation*, as well as by *its government*, and why *ſeven heads* are interpreted to mean *ſeven mountains*, as well as ſeven kings." Lowman, p. 177.

eaſtern

eaſtern and the weſtern churches were divided into parties, by religious diſputes the moſt unimportant; in conſequence of which, they perſecuted each other with the greateſt animoſity and rancour. They were erroneous in faith, and degenerate in practice; and their credulity and ignorance fully prepared them for the reception of him, *whoſe coming was after the working of Satan, with all power, and ſigns, and lying wonders*[g].

His temporal dominion aroſe out of the ruins of the Roman Empire. The change of the ſeat of government to Conſtantinople, and the dethronement of Momyllus Auguſtulus, were events that led immediately to the eſtabliſhment of a new Power. Auguſtulus was depoſed by Odoacer, King of the Heruli, in the year 476, who thus gave the

[g] 2 Theſſ. ii. 9.

deadly wound to the weſtern Empire[h]. "This laſt Emperor of the Weſt would be leſs entitled," ſays Gibbon[i], "than his

[h] Moſheim, vol. i. p. 228.

[i] Gibbon, vol. iii. p. 494. 4to. Edit. After the example of Mr. Whitaker in his excellent *View of the Prophecies*, I ſhall introduce into this and the following Chapter, ſeveral ſtriking paſſages from *The Decline and Fall of the Roman Empire*, which ſhow the completion of Prophecy. Gibbon has already rendered great ſervice to this ſubject, as may be ſeen by referring to vol. i. c. 2. and he might contribute much more to it, did not the limits of my work confine me to particular quotations. Although as a diſciple of Voltaire he delighted to aſperſe the characters of Chriſtians, and repreſent every circumſtance to their diſadvantage; yet he was obliged as an Hiſtorian to liſten to the voice of *truth*, and not to ſuppreſs important facts and events. His ſtatements, even partial as they ſometimes are, render him a powerful witneſs againſt Infidelity, by which he is manifeſtly actuated; and in favour of Chriſtianity, which is ſo frequently the ſubject of his profane ſarcaſms. Not aware of the obvious uſe that may be made of his repreſentations, like the idle ſervant in the parable of

his more immediate predeceſſors to the notice of poſterity, if his reign, which was marked by the extinction of the Roman Empire in the Weſt, *did not leave a memorable era in the hiſtory of mankind.*"—Such was indeed the caſe, for thus *the beaſt was wounded—he that letteth was taken out of the way*; and few obſtacles remained to retard the full developement of *the Man of Sin.* Theodoric, the ſucceſſor of Auguſtulus, by removing the ſeat of Empire to Ravenna, took from Rome all its dignity—her ſenate and conſuls were aboliſhed, *and ſhe was reduced to the level of the other cities of Italy.*

" [k] During a period of 200 years, Italy was unequally divided between the kingdom of the Lombards, and the ex-

of the talents; " he is condemned out of his own mouth."

[k] Gibbon, vol. iv. p. 443.

archate of Ravenna. The offices and profeſſions, which the jealouſy of Conſtantine had ſeparated, were united by the indulgence of Juſtinian; and eighteen ſucceſſive Exarchs were inveſted, in the decline of the Empire, with the full remains of civil, of military, and even of eccleſiaſtical power. Their immediate juriſdiction, which was afterwards conſecrated as the patrimony of St. Peter, extended over the modern Romagna, the marſhes or valleys of Ferrara and Commachio, five maritime cities, from Rimini to Ancona; and a ſecond, inland Pentapolis, between the Adriatic coaſt and the hills of the Apennine. Three ſubordinate provinces of Rome, of Venice, and of Naples, which were divided by hoſtile lands from the palace of Ravenna, acknowledged, both in peace and war, the ſupremacy of the Exarch. The dutchy of Rome appears to have included the Tuſcan, Sabine, and Latian conqueſts, of the firſt

400 years of the city; and the limits may be diſtinctly traced along the coaſt, from Civita Vecchia, to Terracina, and with the courſe of the Tyber from Ameria and Narni to the port of Oſtia."

"[1] Rome was oppreſſed by the iron ſceptre of the Exarchs, and a Greek, perhaps an eunuch, inſulted with impunity the ruins of the Capitol."..... "On the map of Italy, the meaſure of the exarchate occupies a very inadequate ſpace, but it included an ample proportion of wealth, induſtry, and population. The moſt faithful and valuable ſubjects eſcaped from the Barbarian yoke; and the banners of Pavia and Verona, of Milan and Padua, were diſplayed in their reſpective quarters, by the new inhabitants of Ravenna. The remainder of Italy was poſſeſſed by the Lombards."

[1] Gibbon, vol. iv. p. 444, 445.

"The

"[m] The Biſhops of Italy and the adjacent iſlands acknowledged the Roman pontiff (Gregory the Great) as their ſpecial metropolitan. Even the exiſtence, the union, or the tranſlation of epiſcopal ſeats, was decided by his abſolute diſcretion; and his ſucceſsful inroads into the provinces of Greece, of Spain, and of Gaul, might countenance the more lofty pretenſions of ſucceeding Popes."

"[n] In 728, Italy revolted from the eaſtern or Greek Emperor Leo; but the Popes exhorting the Italians not to ſeparate from the body of the Roman monarchy, the Exarch was permitted to reſide within the walls of Ravenna, a captive rather than a maſter: and till the imperial coronation of Charlemagne, the government of Rome and Italy was

[m] Gibbon, p. 459.
[n] Gibbon, vol. v. p. 111.

exer-

exercised in the name of the successors of Constantine. The liberty of Rome, which had been oppressed by the arms and arts of Augustus, was rescued, after 750 years of servitude, from the persecution of Leo the Isaurian. By the Cesars, the triumphs of the Consuls had been annihilated: in the decline and fall of the Empire, the God Terminus, the sacred boundary, had insensibly receded from the Ocean, the Rhine, the Danube, and the Euphrates; and Rome was reduced to her antient territory from Viterbo to Terracina, and from Narni to the mouth of the Tyber."

"[o] When the sovereignty of the Greek Emperors was extinguished, the ruins of Rome presented the sad image of depopulation and decay: her slavery was an habit, her liberty an accident; the effect of superstition, and the object of her

[o] Gibbon, vol. v. p. 112.

own

own amazement and terror. The laſt veſtige of the ſubſtance, or even the forms, of the conſtitution, was obliterated from the practice and memory of the Romans; and they were devoid of knowledge, or virtue, again to build the fabric of a commonwealth. Their ſcanty remnant, the offſpring of ſlaves and ſtrangers, was deſpicable in the eyes of the victorious Barbarians. As often as the Franks or Lombards expreſſed their moſt bitter contempt of a foe, they called him a Roman; 'and in this name,' ſays the Biſhop Liutprand, 'we include whatever is baſe, whatever is cowardly, whatever is perfidious, the extremes of avarice and luxury, and every vice that can proſtitute the dignity of human nature.' By the neceſſity of their ſituation, the inhabitants of Rome were caſt into the rough model of a republican government: they were compelled to elect ſome judges in peace and ſome leaders in war: the nobles aſſembled to deli-

deliberate, and their reſolves could not be executed without the union and conſent of the multitude. *The ſtyle of the Roman ſenate and people was revived, but the ſpirit was fled; and their new independence was diſgraced by the tumultuous conflict of licentiouſneſs and oppreſſion.* The want of laws could only be ſupplied by the influence of religion, and their foreign and domeſtic counſels were moderated by the authority of the Biſhop. His alms, his ſermons, his correſpondence with the kings and prelates of the Weſt, his recent ſervices, their gratitude, and oath, accuſtomed the Romans to conſider him as the firſt magiſtrate or prince of the city. The Chriſtian humility of the popes was not offended by the name of *Dominus*, or Lord; and their face and inſcription are ſtill apparent on the moſt ancient coins. Their temporal dominion is now confirmed by the reverence of a thouſand years; and their nobleſt

title

virtues, aſſumed the office of champion of the Roman Church."

When Aſtolphus began to make preparations for the conqueſt of Rome, "the terrified Pontiff[q], Stephen II. addreſſes himſelf to his powerful patron and protector, Pepin; repreſents to him his deplorable condition, and implores his aſſiſtance. *The French Monarch embarks with zeal in his cauſe, croſſes the Alps A. D.* 754. *with a numerous army; and having defeated Aſtolphus, obliged him by a ſolemn treaty to deliver up to the ſee of Rome, the exarchate of Ravenna, Pentapolis, and all the cities, caſtles, and territories, which he had ſeized in the Roman dukedom.* It was not however long before the Lombard prince violated without remorſe, an engagement which he had entered into with reluctance. In the year

[q] Moſheim, vol. i. p. 353.

755,

755, he laid ſiege to Rome for the ſecond time, but was again obliged to ſue for peace, by the victorious arms of Pepin, who returned into Italy, and forcing *the Lombard to execute the treaty he had ſo audaciouſly violated*, made *a new grant* of the Exarchate, and of Pentapolis, to the Roman Pontiff and his ſucceſſors in the apoſtolic See of St. Peter. *And thus was the Biſhop of Rome raiſed to the rank of a temporal Prince.*" [r] The ſplendid donation was granted in ſupreme and abſolute dominion, *and the world beheld for the firſt time a Chriſtian Biſhop inveſted with the prerogatives of a temporal prince*; the choice of magiſtrates, the exerciſe of juſtice, the impoſition of taxes, and the wealth of the palace of Ravenna....." Before the end of the eighth century ſome apoſtolical ſcribe, perhaps the notorious Iſidore, compoſed the Decretals, and the Do-

[r] Gibbon, c. 49. p. 124, 125, 126.

nation

nation of Conſtantine, the two magic pillars of the ſpiritual and temporal monarchy of the Popes. This memorable donation was introduced to the world, by an Epiſtle of Adrian the firſt, who exhorts Charlemagne to imitate the liberality, and revive the name of the great Conſtantine. According to the legend, the firſt of the Chriſtian Emperors was healed of the leproſy, and purified in the waters of baptiſm by St. Silveſter, the Roman Biſhop. His royal proſelyte withdrew from the ſeat and patrimony of St. Peter; declared his reſolution of founding a new capital in the Eaſt; and reſigned to the Popes the free and perpetual ſovereignty of Rome, Italy, and the provinces of the Weſt. This fiction was productive of the moſt beneficial effects. The Greek princes were convicted of the guilt of uſurpation; and the revolt of Gregory was the claim of his lawful inheritance. The ſovereignty of Rome no longer depend-

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ed on the choice of a fickle people; *and the ſucceſſors of St. Peter and Conſtantine were inveſted with the purple and prerogatives of the Ceſars.*"

Thus did the myſtery[s] *of iniquity begin to work, with all deceivableneſs of unrighteouſneſs.* Thus was the ſovereign Pontiff *mighty in power*[t], *but not by his own power*; *and thus did he practiſe and proſper, and through his policy he cauſed craft to proſper in his hand.* Thus Rome[u] acquired a new ſeat and dominion in this patrimony of St. Peter, which has continued for above a thouſand years. The beaſt appeared to be wounded to death, —but the *deadly wound* inflicted by the ſword of Odoacer, King of the Heruli, was healed, after the Roman Empire had received ſuch an injury in *one of its heads*, or forms of government (that is,

[s] 2 Theſſ. ii. 7. [t] Dan. viii. 24.
[u] Lowman, p. 198, 176.

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the ſixth) as left no probable proſpect that Rome ſhould ever more riſe to power and empire. *And all the world wondered after the beaſt:* for this event of a new and extraordinary form of government, *divers from all others*—" this ſacerdotal monarchy," as Gibbon calls it, excited the aſtoniſhment of mankind in the ſucceeding ages of its aggrandizement.

" [x] After their return from Avignon, the keys of St. Peter were guarded by the ſword of St. Paul. Rome was commanded by an impregnable citadel: the uſe of cannon is a powerful engine againſt popular ſeditions: a regular force of cavalry and infantry was enliſted under the banners of the Pope: his ample revenues ſupplied the reſources of war; and, from the extent of his domain, he could bring down on a rebellious city

[x] Gibbon, vol. vi. p. 613, 614.

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an army of hoſtile neighbours and loyal ſubjects. Since the union of the dutchies of Ferrara and Urbino, the Eccleſiaſtical State extends from the Mediterranean to the Adriatic, and from the confines of Naples to the banks of the Po; and as early as the ſixteenth century, the greater part of that ſpacious and fruitful country acknowledged the lawful claims and temporal ſovereignty of the Roman Pontiffs. Their claims were readily deduced from the genuine or fabulous donations of the darker ages: the ſucceſſive ſteps of their final ſettlement would engage us too far in the tranſactions of Italy, and even of Europe; the crimes of Alexander the ſixth, the martial operations of Julius the ſecond, and the liberal policy of Leo the tenth, a theme which has been adorned by the pens of the nobleſt hiſtorians of the times. In the firſt period of their conqueſts, till the expedition of Charles the eighth, the Popes might ſucceſsfully

wreſtle with the adjacent princes and ſtates, whoſe military force was equal, or inferior, to their own."

Power was indeed given unto him over all kindreds, and tongues, and nations—for the Pope aſſumed the prerogative of being the ſupreme ſovereign of the Chriſtian Church, and exerciſed for many ages an uncontrolled and univerſal authority. *The kings gave their power and ſtrength unto him*, as previous to the Reformation all the monarchs of the Weſt acknowledged him as their ſuperior and lord, and, as his vaſſals, ſubmitted to his power and his caprice. In the fifth century Pope Zechary I. depoſed Childeric, King of France, the laſt of the Merovingian race, and abſolved his ſubjects from their oaths of allegiance[y]. In the eighth century,

[y] "Socrates ſaith of the Church of Rome and Alexandria, the moſt famous Churches in the Apoſtles' time, that about the year 430, the Roman and

tury, Paul I. excommunicated Conſtantinus Copronymus, the Greek Emperor, becauſe he endeavoured to aboliſh the worſhip of images. Henry IV. Emperor of Germany, was depoſed and excommunicated in the eleventh century, by Pope Hildebrand II. "Under[z] that young and ambitious prieſt, Innocent III. the ſucceſſors of St. Peter attained the full meridian of their greatneſs; and in a reign of eighteen years he exerciſed a deſpotic command over the Emperors and Kings, whom he raiſed and depoſed; over the nations, whom an interdict of months or years deprived, for the offence of their rulers, of the exerciſe of Chriſtian worſhip.—In the Council of the Lateran, he acted as the eccleſiaſtical, almoſt as the temporal ſovereign of the Eaſt and Weſt. It was

and Alexandrian Biſhops, leaving their ſacred functions, were degenerated to a ſecular rule or dominion." Hooker's Eccl. Polity, p. 152.

[z] Gibbon, vol. vi. p. 109.

at the feet of his Legate that John, King of England, ſurrendered his crown ; and Innocent may boaſt of the two moſt ſignal triumphs over ſenſe and humanity, the eſtabliſhment of tranſubſtantiation[a], and the origin of the Inquiſition. At his voice, two cruſades, the fourth and the fifth, were undertaken."—[b] In the ſame century, in which the ſame hiſtorian ſays, that " Charles the Fourth received the gift or promiſe of the empire from the Roman Pontiff, who, in the exile or captivity of Avignon, affected the dominion of the earth," the Monkiſh miſſionaries kept the Papal banner flying in China; and Pope Benedict XII. received a ſolemn embaſſy from the Khan of the Tartars. In the next age, Alexander IV. gave a rare ſpecimen of Papal preſumption, in dividing Ame-

[a] About the year 931, Paſchaſius Radbertus firſt maintained the real preſence in the Sacrament.

[b] Whitaker, p. 241.

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rica between the Portugueſe and the Spaniards. "In the ſeventeenth century, Alphonſo Mendez, the Catholic Patriarch of Ethiopia, accepted, in the name of Urban VIII. the homage of the Emperor of Abyſſinia and his court—I confeſs, ſaid the Emperor on his knees, that the Pope is the Vicar of Chriſt, the Succeſſor of St. Peter, and the Sovereign of the world: to him I ſwear true obedience, and at his feet I offer my perſon and kingdom."

[c] And to ſhow the high prerogatives to which the Church of Rome holds itſelf intitled, we have only to appeal to their own writers for authentic proofs. Cardinal Bellarmine, when treating of the Roman Pontiffs, tells us that they muſt peculiarly well underſtand the authority of their own See. Let us there-

[c] Babylon in the Revelation of St. John, by Townſon, p. 9.

fore hear them ſpeak from their apoſtolical chair.

"He who reigneth on high, to whom all power is given in heaven and in earth, hath committed the one holy Catholic and Apoſtolical Church, out of which there is no ſalvation, to be governed with plenitude of power by one only on earth; namely, by Peter the prince of the Apoſtles, and by the ſucceſſor of Peter, the Roman Pontiff. *This one he hath conſtituted a prince over all nations, and all kingdoms; to pluck up, waſte, deſtroy, plant, and build.*"

Theſe are the words of Pope Pius V. in his Bull[d] againſt Queen Elizabeth; towards the concluſion of which, "Supported," he ſays, "by the authority of

[d] This Bull may be ſeen at length in Camden's Annals of Queen Elizabeth, under the year 1570, and in Burnet's Hiſt. of the Reformation, vol. ii. Collection of Records, p. 377.

him

him who hath ſeen fit to place him, however unequal to ſo great a charge, in this ſupreme throne of juſtice, he declares, in the plenitude of his Apoſtolical authority, the ſaid Elizabeth laid under a ſentence of Anathema, deprived of all right and title to her kingdom, her ſubjects abſolved from all oaths of allegiance to her, and thoſe who obey her, involved in the like ſentence of Anathema."

The See of Rome, as it was riſing to this plenitude of power, endeavoured to ſupport itſelf by every appeal to the peculiar favour of heaven. Many of the Popes confirmed their authority by the pretended evidence of ghoſts, and of perſons affirmed to be riſen from the dead.—Such is the exact conduct of him who was predicted *to come after the working of Satan, with all power, and ſigns, and lying wonders, and with all deceivableneſs of unrighteouſneſs, who deceiv-*

eth them that dwell in the earth, by means of thoſe miracles which he had power to do. The Papal See has laid claim to the power of working miracles, as to one of the marks of the true church, and perſuaded the credulous and the ſuperſtitious of the dark ages, to allow its pretenſions. The hiſtory of Italy, France, Spain, and Portugal, more eſpecially—countries the moſt devoted to the intereſts of the ſovereign Pontiffs—can abundantly prove the frequency and the extent of pious frauds. The Legends of the Romiſh ſaints are filled with accounts of miracles reported to have been wrought for the eſtabliſhment of corrupt doctrines, and idolatrous worſhip.

"It is obſervable[e], that the Man of Sin is ſaid to perform his miracles, *in the ſight of men* in order to deceive them, and *in the ſight of the beaſt* in order to

[e] Newton, vol. iii. p. 236, 237.

ſerve

ſerve him: but not *in the ſight of God* to ſerve his cauſe, or promote his religion. Now miracles, viſions, and revelations, are the mighty boaſt of the church of Rome; the contrivances of an artful cunning clergy, to impoſe upon an ignorant credulous laity. Even *fire* is pretended to *come down from heaven*, as in the caſe of St. Anthony's fire, and other inſtances cited by Brightman[f], and other writers on the Revelation; and in ſolemn excommunications, which are called the *thunders* of the church, and are performed with the ceremony of caſting down burning torches from on high, as ſymbols and emblems of *fire from heaven*. Miracles are thought ſo neceſſary and eſſential, that they are reckoned among the notes of the Catholic Church; and they are alleged principally in ſupport of purgatory, prayers for the dead, the worſhip of ſaints, images, and relics, and

[f] Vide Brightman. et Poli Synops. in locum.

the like (as they are called) Catholic doctrines. But if these miracles were all *real*, we learn from hence what opinion we ought to frame of them; and what then shall we say, if they are all *fictions* and *counterfeits?* They are indeed so far from being any proof of the true church, that they are rather a proof of a false one;—they are, as we see, the distinguishing mark of Antichrist."

To corroborate these observations, let us turn to the description of the church in the tenth century[g]. "Both Greeks and Latins placed the essence and life of religion in the worship of images[h] and departed saints, in searching after with zeal, and preserving with a devout care and veneration, the sacred relics of holy men and women; and in accumulating

[g] Mosheim, vol. i. p. 456.

[h] The worship of images was established at the second Council of Nice, A. D. 787. See Lowman, p. 206.

riches

riches upon the Prieſts and Monks, whoſe opulence increaſed with the progreſs of ſuperſtition. Scarcely did any Chriſtian dare to approach the throne of God, without rendering firſt the ſaints and images propitious by a ſolemn round of expiatory rites and luſtrations.—The fears of purgatory, of that fire which was to deſtroy the remaining impurities of departed ſouls, were now carried to the greateſt height, and exceeded by far the terrifying apprehenſions of infernal torments; for they hoped to avoid the latter eaſily, by dying enriched with the prayers of the clergy, or covered with the merits and mediations of the ſaints; while from the pains of purgatory they knew there was no exemption. The clergy therefore, finding theſe ſuperſtitious terrors admirably adapted to increaſe their authority and promote their intereſt, uſed every method to augment them, and by the moſt pathetic diſ-

courſes, accompanied with monſtrous fables, and fictitious miracles, they laboured to eſtabliſh the doctrine of purgatory, and alſo to make it appear that they had a mighty intereſt in that formidable region."

The ſovereign Pontiff exerciſed the authority he had obtained in making and publiſhing edicts and conſtitutions for the eſtabliſhment of idolatry. Divine honours were conferred upon reputed ſaints, who were ſolemnly canonized according to regular forms of conſecration. As they were ſuppoſed to be poſſeſſed of divine power, the moſt fervent prayers were offered up to them—*the name of God, and of them that dwell in heaven, was blaſphemed*, and the Supreme Being was deprived of the glory and worſhip due to him alone, and the name of the genuine ſaints and angels was abuſed by ſetting them up as mediators and interceſſors

ceſſors for mankind. *The divine laws were changed*[i]. In the Popiſh maſs-books, and in the tables written in the churches, the ſecond commandment, ſo directly pointed againſt all idolatry, was omitted; and, in order to make up the complete number of the Decalogue, the tenth commandment is divided into two. It has been the practice of the Church of Rome for many ages, to diſpenſe for money with the due obſervance of the precepts of the Goſpel, and to ſell indulgences, pardons, and abſolutions, even for crimes of the moſt atrocious nature[k]. Of the progreſs of this infamous traffick, we may judge by the account given of it in the twelfth century.

[i] Dan. vii. 25.

[k] I refer the Reader to the Catalogue of Indulgences printed in 1514, and quoted by Simpſon in his Key to the Prophecies, p. 247.

" When

"[1] When the Roman Pontiffs caſt an eye upon the immenſe treaſures, that the inferior rulers of the church were accumulating by the ſale of indulgences, they thought proper to limit the power of the Biſhops in remitting the penalties impoſed upon tranſgreſſors, and aſſumed almoſt entirely this profitable traffick to themſelves. In conſequence of this new meaſure, the court of Rome became the general magazine of indulgences: and the Pontiffs, when either the wants of the Church, the emptineſs of their coffers, or the demon of avarice prompted them to look out for new ſubſidies, publiſhed not only an univerſal, but alſo a complete, or what they called, a plenary remiſſion of all the temporal pains and penalties, which the Church had annexed to certain tranſgreſſions. They

[1] Moſheim, vol. i. p. 595. See likewiſe p. 596, and 723.

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went ſtill farther; and not only remitted the penalties which the civil and eccleſiaſtical laws had enacted againſt tranſgreſſors, *but audaciouſly uſurped the authority which belongs to God alone, and impiouſly pretended to aboliſh even the puniſhments which are reſerved in a future ſtate for the workers of iniquity*; a ſtep this, which the Biſhops with all their avarice and preſumption had never once ventured to take." *He opened his mouth in blaſphemy againſt God.* "God alone hath power to forgive ſins," is the declaration of our Lord.

"[m] When a new Pope is inaugurated, he is clothed with the pontifical robes, and crowned, and placed upon the altar of the church of St. Peter at Rome, and the Cardinals come and kiſs his feet, which ceremony is called *adoration*. They firſt elect, and then they worſhip him;

[m] Newton, vol. iii. p. 240.

as

as in the medals of Martin V. where two are repreſented crowning the Pope, and two kneeling before him with this inſcription, *Quem creant, adorant*—whom they create, they adore." Can any one be a ſpectator of this impious ceremony, and not be ſtruck by the appearance of the *Man of Sin who exalteth himſelf, and as God ſitteth in the temple of God, ſhowing himſelf that he is God?*

"[n] Among the Catholics, Cardinal Orſi ſays, there is no one who dares deny, or can deny, that Jeſus Chriſt has inſtituted a monarchy, or form of monarchical government in his church, and that the ſupreme head of this monarchy is the Roman Pontiff." This is declared with great ſolemnity from the portico of St. Peter's Church, in the preſence of a numerous aſſembly at the coronation of a Pope; when a Cardinal Deacon hav-

[n] Townſon's Babylon, p. 11.

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ing taken the mitre from his head, another places on it the triple crown, and ſays, "Receive this Tiara adorned with three crowns; and know that thou art Father of Princes and Kings, *Governor of the Globe of the Earth*, Vicegerent of our Saviour Jeſus Chriſt."

With ſuch pretenſions to more than mortal honours, agrees the language of Gregory II. addreſſed in his Epiſtle to the Emperor Leo, in the eighth century, which will ſhow *how ſoon* the ſovereign Pontiff began *to exalt himſelf*, even when affecting a ſtyle of humility—"[o] Are you ignorant that the Popes are the bond of union, the mediators of peace, between the Eaſt and the Weſt? The eyes of the nations are fixed on our humility; *and they revere as a God upon earth*, the Apoſtle St. Peter, whoſe image you threaten to de-

[o] Gibbon, vol. v. p. 107.

ſtroy.

ſtroy. The remote and interior kingdoms of the Weſt preſent their homage to Chriſt *and his Vicegerent*." Similar were the preſumptuous, or rather blaſphemous appellations either claimed or approved by his ſucceſſors. Innocent III. aſſerted that the Popes held on earth the place not of mere men, but of the true God. Martin V. in the inſtructions which he gave to the ambaſſadors whom he ſent to Conſtantinople, ſtyled himſelf the *Moſt Holy* and the *Moſt Bleſſed*, who has the celeſtial empire, who is Lord upon Earth, Succeſſor of St. Peter, the Chriſt of the Lord, the Maſter of the Univerſe, the Father of Kings, and the light of the world. An Archbiſhop thus addreſſed Leo X. "All power is given unto you, and he who ſaid *all*, excepted nothing." This Pope ſuffered himſelf to be ſtyled Divine Majeſty. Paul V. allowed himſelf to be called Vice-God, and received the prophetic language of Jeremiah and Daniel

as

as applicable to himſelf[p]. Thus the authority with which for many centuries the Popes claimed the diſpoſal of the dominion of the earth, the obedience which they required to their decrees, and the exalted and impious titles which they aſſumed or authorized, demonſtrate the full eſtabliſhment of the predicted univerſal empire. Modern like antient Rome kept the world in ſubjection to its laws: *it devoured, brake in pieces, and ſtamped the reſidue with its feet.*

But where, it may be aſked, are any traces to be found in the Prophecies, of thoſe peculiar inſtitutions and practices which have diſtinguiſhed the Church of Rome ſo very remarkably from all others —*the Celibacy of her clergy—the inſtitution of her Faſts—and the ſpirit of Perſecution*, that has ſo often drawn the ſword againſt the more pure profeſſors of the Goſpel?

[p] Jerem. xxvii. 8. Dan. vii. 14.

Now

[q] *Now the Spirit ſpeaketh expreſsly, that in the latter times ſome ſhall depart from the faith,* FORBIDDING TO MARRY, AND COMMANDING TO ABSTAIN FROM MEATS, *which God hath created to be received with thankſgiving of them which believe and know the truth.*

Had the great Apoſtle of the Gentiles beheld, in the ages that ſucceeded his own, the ſects of *Encratites*, and *Apoſtolici*[r], who obſerved the moſt rigid abſtinence, and condemned marriage as an unholy ſtate—Had he ſeen the numerous monks, who, forming the different claſſes of *Cœnobites* and *Anachorets*,[s], devoted themſelves to a recluſe life, and gradually overflowed like a torrent, firſt the Greek, and afterwards the Latin Church—And if he had lived to

[q] 1 Tim. iv. 1, 3.
[r] Moſheim, vol. i. p. 619.
[s] Gibbon, vol. iii. p. 523.

ſee

ſee all Europe covered with religious houſes[t], and thoſe houſes peopled with nuns and friars of all denominations, who, in common with the Popiſh laity, preſerved during Lent, and at other times, the injunctions of the ſovereign Pontiff, to abſtain from fleſh—The great Apoſtle might have drawn a more full picture; but he could not have given a more ſtriking ſketch by a few maſterly ſtrokes, than he has done[u].

"We learn[x] from Moſheim, that the great work aſcribed to the monaſtic orders, the ſupport of the Papal authority, was more eſpecially performed by two mendicant claſſes of Monks, who might well be termed the two horns of the

[t] Moſheim, vol. ii. p. 9.

[u] The Prophecy concerning the eſtabliſhment of the *monaſtic orders*, ſtrikes with the greater force, when we recollect that thoſe orders were the great ſupports of the Papal authority.

[x] Whitaker, p. 226.

beaſt.

beaſt. 'The power[y] of the Dominicans and Franciſcans ſurpaſſed greatly that of the other two orders, and rendered them ſingularly conſpicuous in the eyes of the world. During three centuries theſe two fraternities governed, with an almoſt univerſal and abſolute ſway, both ſtate and church, filled the moſt eminent poſts eccleſiaſtical and civil, taught in the univerſities and churches with an authority, before which all oppoſition was ſilent, and maintained the pretended Majeſty of the Roman Pontiffs, againſt Kings, Princes, Biſhops, and Heretics, with incredible ardour, and equal ſucceſs.' And ſince the Reformation, the Papal pretenſions to univerſal ſupremacy have been ſupported with equal zeal, and even carried into another hemiſphere, by that order who have aſſumed the very name of Jeſus."

The ſpirit of perſecution is acknow-

[y] Moſheim, vol. ii. p. 656. 4to. Edit.

ledged

ledged to be one of the leading marks of Antichriſt. Daniel ſays, that "the king," *who was divers from all others, ſhall wear out the ſaints of the moſt High.* In like manner, the beaſt in the Revelation of St. John *deſtroys the ſaints of the moſt High—It was given to him to make war with the ſaints, and to overcome them—The woman that repreſents Papal Rome is drunk with the blood of the ſaints.* How applicable are theſe deſcriptions to the conduct of the Papiſts in various ages! It has been computed that fifty millions of Proteſtants have at different times been the victims of their perſecutions, and been cruelly put to death on account of their religious opinions[z]. But for *particular* inſtances of the completion of theſe Prophecies, we look no farther into the bloody annals of the Church of Rome, than to the cruelties exerciſed

[z] Simpſon, p. 346.

againſt

againſt the Albigenſes and Waldenſes[a]—the tortures and deaths of the martyrs in our own country, in the reign of Philip and Mary[b]—the barbarities exerciſed upon the innocent natives of South America—*the acts of faith* performed in Spain and Portugal—the dark and ſanguinary proceedings of the Inquiſition[c]

[a] Gibbon, c. liv. p. 535. Lowman, p. 208.

[b] The law for burning heretics in England was firſt paſſed in the reign of Henry IV. It was not repealed till the year 1677. Simpſon, p. 345.

[c] The Inquiſition was eſtabliſhed A. D. 1209. Dominick was made firſt Inquiſitor by Pope Innocent III. This *holy* office, in the ſtyle of the Roman court, has improved the methods of perſecution, far beyond what was known in the days of antient Babylon and Rome, and has long been the moſt dreadful and barbarous tribunal the world ever ſaw, for all enſnaring arts of injuſtice in proſecution, all inhuman ſeverity and cruelty in puniſhment: as is evidently proved at large in Limborch's Hiſtory of the Inquiſition. Lowman, p. 201, 202.

—the

—the revocation of the Edict of Nantz, and the maſſacre of St. Bartholomew. Theſe facts alone are ſufficient to ſhew, that in this vindictive and perſecuting Church was found *the blood of prophets and ſaints, and of all that were ſlain upon the earth.*

"[d] The countries that have been moſt cruelly harraſſed, and deluged with Proteſtant blood, are Spain, Portugal, Poland, Hungary, Bohemia, Italy, Germany, England, Scotland, Ireland, Flanders, Holland, Savoy, Piedmont, and France. France, indeed, has exceeded all the nations in Europe for acts of perſecution, blood, and cruelty. Perſecution for conſcience ſake began there early, and continued long. Even ſo late as the beginning of the preſent century, the Proteſtants endured there as much as any people ever did ſince the begin-

[d] Simpſon, p. 348, 349, 350, 351, 352, 353.

ning of the world. Savoy, Piedmont, and Hungary, have ſuffered much; but France boaſts of more martyrs to the truth than any other kingdom in Europe. We think, and we think juſtly, that the late maſſacres in that diſtracted nation are very dreadful: but what are they, when compared with what the Proteſtants underwent upon ſeveral occaſions? At one time, by order of the king, biſhops, and prieſts, thirty thouſand (ſome ſay ſixty thouſand) Proteſtants were murdered in the courſe of a few days. This ſhocking buſineſs was executed about two hundred years ago. After this a civil war broke out between the Papiſts and Proteſtants, which continued to rage near ſixty years in the very heart of the country, in which Puffendorf aſſures us[e], 'there were deſtroyed a million of people. One hun-

[e] Introduction to the Hiſtory of Europe, c. 5. p. 201.

dred

dred and fifty millions of money were ſpent. Nine cities, four hundred villages, twenty thouſand churches, two thouſand monaſteries, and ten thouſand houſes, were burnt or laid level with the ground.'—This is but a little more than one hundred and fifty years ago."

"And then again in the reign of Louis the Fourteenth, about an hundred years ſince, that haughty monarch began another perſecution againſt the Proteſtants, during the courſe of which an innumerable multitude of people were harraſſed and put to death in the moſt cruel and ignominious manner men or devils could invent: and eight hundred thouſand perſons (Voltaire ſays five hundred thouſand) left the kingdom, and fled into other countries, whitherſoever they could eſcape the ſafeſt and moſt expeditiouſly."

"*All theſe things were tranſacted in*

France. The Pope of Rome, as head of the church, was at the bottom of the whole. The archbiſhops, biſhops, and clergy, very generally, concurred; and many of them even marched at the head of the king's troops with ſmall crucifixes in their hands, exhorting the people to turn and embrace their ſuperſtitious and idolatrous nonſenſe, or commanding the ſoldiers to execute the law upon them. The king, the parliament, the princes, the nobles, the gentry, and the people of the country, all concurred in the diabolical meaſures. And when the thirty, or ſixty thouſand Proteſtants before mentioned, were maſſacred, we are particularly informed, that the Pope, as ſoon as he received the news, appointed public thankſgiving, and Te Deum was ſung for joy in the church of St. Louis. He, moreover, publiſhed a bull of pardons, and extraordinary indulgences to ſuch as ſhould pray for the heavenly aſſiſtance to the king and kingdom of France for rooting

ing out heretics. The king, archbiſhops, biſhops, clergy, and nobles too, went in public proceſſion, ſinging the praiſes of God for this bloody and diabolical tranſaction."

And yet whilſt the *Man of Sin* was thus *exalting himſelf*, and purſuing his career of ambition and perſecution, the Providence of God raiſed up witneſſes of the truth in every age, who in a publick manner teſtified againſt the general corruptions of the church, its idolatrous doctrines, and ſuperſtitious practices [f]. *The patience and the faith of the ſaints* were to be conſpicuous during the whole time that *the witneſſes propheſied in ſackcloth*—for neither the menaces nor the puniſhments of the Church of Rome abated their courage, or extinguiſhed their zeal. In the tenth and eleventh centuries, Claude Clement Biſhop of

[f] Lowman, p. 207.

Turin, Ratramne a Monk of Corbie, John Scott, and Berenger, who was favoured by Biſhop Bruno, oppoſed the worſhip of images, and the doctrine of the real preſence of Chriſt in the Sacrament[g]. Peter Fitz Caſſiodor, Michael Cæſenas, William Occam, and Marſilius a celebrated lawyer of Padua, expoſed the various hereſies and errors of the Church of Rome, its pride, avarice, tyranny, and exactions. Du Pin obſerves, whoſe teſtimony is the more remarkable as he is a Popiſh Hiſtorian[h], "that in the twelfth age there were many hereticks in many places, who openly attacked the ſacraments of the church, and deſpiſed her moſt holy ceremonies: that the ſeverity, with which they who were taken were puniſhed, did not hinder the ſect from increaſing: that their doctrines ſpread through all

[g] Newton, vol. iii. p. 182.
[h] Lowman, p. 208.

the

the kingdom of France: many heretics appeared, whoſe chief view was to diſſuade men from communion with the church in its ſacraments, and to overturn its hierarchy, order, and diſcipline."

The thirteenth century was more particularly diſtinguiſhed by the victory gained over the ſuperſtitions of the Church of Rome, by the Waldenſes and Albigenſes. "[i] Driven from their own country on account of their religious opinions, they fled for refuge into foreign lands, ſome into Germany, and ſome into Britain. [k] Pope Innocent III. determined to put a ſtop to their zealous exertions; and he not only appointed his Legates to preach againſt them,

[i] Newton, vol. iii. p. 183. For an account of their *particular opinions* ſee the teſtimonies of their *enemies*, quoted by Lowman, p. 211. See likewiſe Gibbon, c. liv. p. 535.

[k] Lowman, p. 208.

but excited the ſecular princes and the common people to deſtroy them. He publiſhed a Croiſade againſt them, which occaſioned a long war between Montfort, General of the Croſs-Bearers, and the Count of Thoulouſe, in which much blood was ſpilt, and many lives were ſacrificed[l]. But notwithſtanding the rage of *the Man of Sin* ſo furiouſly directed againſt them, they grew and multiplied ſo faſt in Germany that at the beginning of the thirteenth century, it is computed that there were 80,000 of them in Bohemia, Auſtria, and the neighbouring territories, and they pertinaciouſly defended their doctrines even unto death." In the fourteenth century John Wickliff[m], a man of diſtinguiſhed reputation in the Univerſity of Oxford, began in England to oppoſe the authority of the Pope, as well as

[l] Newton, vol. iii. p. 184.
[m] Newton, vol. iii. p. 184.

many

many of his corruptions and errors. Among his moſt eminent followers were John Huſs, and Jerom of Prague, perſons of great conſideration in the Univerſity of that place—William Sawtre, pariſh prieſt of St. Oſith, in London—Thomas Badby, and Sir John Oldcaſtle. Theſe all ſuffered death as heretics.—In them was manifeſt [n] *the patience of the ſaints: here are they that kept the commandments of God, and the faith of Jeſus.*

[o] The number of theſe faithful witneſſes [p] continued to increaſe, although every engine of oppreſſion and perſecucution was raiſed againſt them; for it *was granted to the beaſt* for a certain ap-

[n] Rev. xiv. 12.

[o] Lowman, p. 212. For a more particular account of the actions and ſufferings of theſe witneſſes, or martyrs, ſee Flaccius Illyricus, the Centuriators of Magdeburg, Uſher, Allix, Spanheim, and other authors.

[p] Newton, vol. iii. p. 197.

pointed time, *to make war with the ſaints and to overcome them*; and even to be *drunk with the blood of the ſaints*. They aroſe in every age of the church, and appeared in almoſt every country; more particularly in Italy, France, Spain, England, Germany, and Bohemia. The many thouſands that were deſtroyed by the armies brought againſt them, and by the Inquiſition, are ſufficient evidences of their great numbers. They boldly proteſted againſt the corruptions of the Church of Rome, and, having witneſſed a good confeſſion of the true faith, fell victims to her bloody ſpirit of perſecution. "[q] The aſſemblies of the Paulicians, or Albigeois, were extirpated by fire and ſword, and the bleeding remnant eſcaped by flight, concealment, or Catholic conformity. *But the invincible ſpirit which they kindled ſtill lived and breathed in the weſtern world.* In

[q] Gibbon, vol. v. c. 54.

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the ſtate, in the church, and even in the cloiſter, a latent ſucceſſion was preſerved of the diſciples of St. Paul; *who proteſted againſt the tyranny of Rome, embraced the Bible as the rule of faith,* and purified their creed from all the viſions of the Gnoſtic theology. The ſtruggles of Wickliff in England, of Huſs in Bohemia, were premature and ineffectual; but the names of Zuinghius, Luther, and Calvin are pronounced with gratitude, as the deliverers of nations."

The courſe of Hiſtory and of Prophecy carries us forward to that auſpicious period, when the Proteſtants rejected the errors of the See of Rome, aſſerted the rights of conſcience, and reſtored the purity of the primitive church. Martin Luther in the year 1517, preached publickly in the church of Magdeburg, againſt the Indulgences granted by the ſovereign Pontiff; and by this magnanimous act began the re-

formation of religion. *Then did Babylon the great fall from the height of her dominion*—Then were the faithful followers of the Lamb animated with new zeal by the ſucceſs of the firſt Reformers, and the voice from heaven was obeyed with alacrity, which ſaid, [r] COME OUT OF HER, MY PEOPLE, THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES.

With the ſublime account given by St. John, of the choir of the bleſſed ſpirits chanting a new ſong to celebrate the revival of primitive Chriſtianity, this new epoch of Prophecy commences. "Daniel had been informed [s] concerning this power, whoſe *look was more ſtout than his fellows, that the judgment ſhould ſit, and they ſhould take away his dominion, to conſume and to deſtroy it unto the end.*

[r] Rev. xiv. 1, &c.

[s] Whitaker, p. 249, 250, 251, 252.

end. And St. Paul in the terms, *that wicked one whom the Lord ſhall conſume with the ſpirit of his mouth, and deſtroy with the brightneſs of his coming*, characterizes that gradual decline from the plenitude of his power, through the prevalence of the word of the Lord, intimated before by the Prophet, and more fully prefigured by St. John in the predictions of three ſeveral ſteps, by which the authority of Rome ſhould be lowered among men. *And I ſaw another angel fly in the midſt of heaven, having the everlaſting Goſpel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, ſaying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worſhip him that made heaven, and earth, and the ſea, and the fountains of waters.* While the proclamation here made, that the hour of God's judgment is come, is well calculated to turn our thoughts to the

the fate of that power whoſe dominion it was declared to Daniel, ſhould then begin to be conſumed, an attentive Reader may diſcern, on peruſing this paſſage, a certain degree of abruptneſs in the introduction of this ſymbol of the angel. From a choir of thoſe who have been redeemed through the Goſpel to a freſh publication of it, ſeems a rapid tranſition; yet moſt preciſely does this mark the mode in which the Reformation began. For to that event (which was in fact a republication of the Goſpel, and was ſo termed in a Hiſtory of its progreſs, quoted by Moſheim, *Hiſtoria Evangelii Renovati*) every circumſtance of this particular prediction is ſuited, and pointedly to this purpoſe are the words of the eccleſiaſtical Hiſtorian above mentioned, "[t] while the Roman Pontiff ſlumbered in ſecurity at the head of the church, and ſaw nothing through-

[t] Moſheim, cent. 16. ſect. 1. ch. 2.

out

out the vaſt extent of his dominion but tranquillity and ſubmiſſion; and while the worthy and pious profeſſors of genuine Chriſtianity almoſt deſpaired of ſeeing that Reformation on which their moſt ardent deſires and expectations were bent; an obſcure and inconſiderable perſon aroſe *on a ſudden*, in the year fifteen hundred and ſeventeen, and laid the foundation of this long expected change, by oppoſing, with undaunted reſolution, his ſingle force to the torrent of Papal ambition and deſpotiſm.' How juſtly does the latter part of this remark correſpond with the emblem of the text! Luther, ſays the Hiſtorian, laid the foundation of this long expected change: and this angel, the Apoſtle tells us, was ſeen to fly in the midſt of heaven. Contrary to the general fate of the preachers of new tenets, it was Luther's lot to proclaim his doctrine in the midſt of the figurative heavens;

heavens; before the Emperor and the Princes of the Empire aſſembled in open Diet. Patronized from the firſt by Princes, the Reformation was introduced into the countries where it took place, by the authority of the ſovereigns themſelves; not by a party firſt gained among the ſubjects, too powerful for the ſovereign to reſiſt. This emblematick meſſenger of God had too the everlaſting Goſpel; the Goſpel, of which it is the fundamental doctrine, that there is one God, and one Mediator between God and man: this he preached unto them that dwell on the earth, ſaying with a loud voice, FEAR GOD, AND GIVE GLORY TO HIM. Luther, we are told, when the famous indulgences of Leo X. were proclaimed in Germany, 'raiſed his warning voice,' and in ninety-five propoſitions, maintained publickly at Wittemberg, plainly pointed out the Roman Pontiff as a partaker in the guilt

of

of thoſe who ſold them, ſince he ſuffered the people to be ſeduced by ſuch deluſions, from placing their principal confidence in Chriſt, the only proper object of their truſt.

" Again, as the angel called on men to worſhip Him who made heaven and earth; ſo after the appearance of an eſpecial edict of Leo the tenth, in which that Pope commanded his ſpiritual ſubjects to acknowledge his power *of delivering* (I almoſt ſhudder at the blaſphemy while I tranſcribe it) *from all the puniſhments due to ſin and tranſgreſſions of every kind*; Luther publiſhed a German tranſlation of the Bible, 'the different parts of which being ſucceſſively and gradually ſpread abroad among the people, produced,' ſays Moſheim, 'a ſudden and almoſt incredible effect, and extirpated root and branch the erroneous principles and ſuperſtitious doctrines

trines of the Church of Rome from the minds of a prodigious number of perſons,' with ſuch preciſion did the ſymból mark its antitype, by the angel having in his hand the everlaſting Goſpel. And if the Reader wiſhes to ſee how rapidly the Reformation ſpread among the kindreds, tongues, and nations, he will find very ſatisfactory information in the work above quoted. Wherein too he will diſcover the commencement of a literal accompliſhment of the words of Daniel *to take away his dominion*, in ſeveral ſovereigns entirely withdrawing their realms from under the eccleſiaſtical juriſdiction of the Roman Pontiff."

Ever ſince the time of the Reformation, the Church of Rome has gradually been loſing its antient ſplendor and greatneſs. The profound reverence in which her Governor was held, and the implicit obedience which was paid to his

his commands, are now confined to very narrow limits. The kingdoms which ſtill acknowledge her juriſdiction have long ſet bounds to her avarice and ambition. The power of ſuperſtition and of deluſion, by which her influence was ſupported over the minds of mankind, is overcome by the exertions of reaſon, and the light of pure and undefiled religion. Every attack that has been made by the pretended philoſophers, or avowed infidels of France and Germany, has been aimed at Popery, as the *firſt* object of their hoſtility. The laſt twenty years include a number of events the moſt adverſe to the intereſts of the Church of Rome. The order of the Jeſuits, its moſt firm and able ſupporters, has been ſuppreſſed; and the inability of the ſovereign Pontiff to prevent the execution of a meaſure ſo deſtructive to his authority, was proved by his ineffectual and degrading perſonal application to the Emperor Joſeph. The monaſteries

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of Germany, once filled with his moſt zealous adherents, are diſſolved. Even Spain, once the moſt ſuperſtitious country in Europe, has abridged the powers of its Inquiſition, and pays with reluctance her accuſtomed tribute to the Head of the Church. The French, ſince the era of the Revolution, have buried the Catholic altar under the ruins of the Monarchical throne.

The memorable events even of the paſſing year have accelerated her decline. The French armies have ravaged Italy, and poured their fury upon *the ſeat of the beaſt*. Rome itſelf is become a prey to its Apoſtate and Infidel conquerors. The *temporal authority* of the Pope is *completely ſubverted*, and the ſemblance of the *antient Roman government is eſtabliſhed at Rome, by the Democratic tyranny which reigns triumphant in its place*. The Pope himſelf, after being expoſed to repeated inſults,

ſults, is degraded and driven from his throne; he is diveſted of his honours and his ſtate—ſtripped of his poſſeſſions and revenues, and reduced to the abject condition of a wanderer, and an exile. Germany, Naples, Portugal, and Spain, view his degradation with indifference, if not with approbation; and France, the country of Pepin and of Charlemagne, the great founders of the Papal glory, is the inſtrument of his overthrow, and enriches herſelf with his ſpoils.

And if ſuch are the *manifeſt proofs* of the decline of the the Man of Sin from the height of his power, it may be aſked, if there are any *correſpondent intimations of ſuch events* to be found in the Holy Scriptures?

I adopt the words of Biſhop Newton[u], as containing the beſt anſwer to

[u] Newton, vol. iii. p. 400.

this

this queſtion. " The Prophets are not more expreſſive of the elevation, than they are of the deſtruction, of the Papal Antichriſt. They not only predict his downfall in general terms, but alſo deſcribe the manner and circumſtances of it; and St. John's account being larger and more circumſtantial and particular, will be the beſt comment and explanation of the others."

And the ten horns which thou ſaweſt upon the beaſt, theſe ſhall hate the whore, and ſhall make her deſolate and naked, and ſhall eat her fleſh, and ſhall burn her with fire. For God hath put in their hearts, to fulfil his will, and to agree, and give their kingdom unto the beaſt, until the words of God ſhall be fulfilled. And the woman which thou ſaweſt, is that great city, which reigneth over the kings of the earth.

To this Prophecy, the completion of which is ſo manifeſtly going on ſtep by ſtep

ſtep before our eyes, I ſubjoin the obſervations of Daubuz[x], and of Biſhop Newton[y], the former publiſhed 78, and the latter more than 32 years ago; and I am the more particularly deſirous of recommending them to the attention of the Reader, becauſe they furniſh him with proofs of the proper application of this prediction, and becauſe they diſplay the true principles of interpretation upon which theſe ſagacious expoſitors of Prophecy have proceeded.

"As to the word *ſhall hate*, it implies, *ſhall forſake*; and if the kings in Chriſtendom forſake Rome, what can follow, but that either they will combine to deſtroy it, or elſe rather ſtand by neuters, whilſt ſome one of them performs this laſt office to deſtroy it?....The beaſt as ſuch, the falſe prophet, and the whore,

[x] Daubuz's Commentary on the Revelations, p. 795, 796, 797. fol. 1720.

[y] Newton, vol. iii. p. 308. 3d Edit. 1766.

are

are inſeparable companions, that is, the Romiſh Church or City, Popery, and Tyranny. But the horns ſhall be ſeparated from the whore, and conſequently from the beaſt, or the exerciſe of that tyrannical power which makes them a beaſt, and maintains this whore in ſplendor and power. From this place and the following we *may ſafely conjecture, that the inſtruments God ſhall make uſe of to deſtroy Rome, not being ſaid to come out of the Temple, ſhall not therefore be of the number of the true worſhippers, or Proteſtants, but of thoſe that are ſtill horns upon the beaſt; that is, of ſuch as are ſtill in communion with Rome, at leaſt ſome one or more of them.*"

And ſhall eat her fleſh. Fleſh, in the ſymbolical language, ſignifies the riches, goods, and poſſeſſions, of any perſon or ſubject conquered, oppreſſed, or ſlain..... By this third act of the horns, it appears that the ſecular powers, who ſhall attack this

this whore, will not only ſtrip her of her riches and revenues, but alſo appropriate them to themſelves."

"*The ten horns ſhall hate the whore*[z]; that is, by a common figure of the whole for a part, *ſome* of the ten kings who formerly loved her, grown ſenſible of her exorbitant exactions and oppreſſions, *ſhall hate her*, ſhall ſtrip and expoſe, and plunder her, and utterly conſume her with fire. Rome therefore will finally be deſtroyed by ſome of the princes, who are reformed, or ſhall be reformed from Popery: *and as the kings of France have contributed greatly to her advancement, it is not impoſſible, nor improbable, that ſome time or other they may alſo be the principal authors of her deſtruction.* France hath already ſhown ſome tendency towards a reformation, and therefore may appear more likely to

[z] Newton, vol. iii. p. 308.

effect ſuch a Revolution. *Such a revolution may reaſonably be expected*, becauſe this infatuation of Popiſh princes is *permitted* by divine Providence only for a certain period, *until the words of God ſhall be fulfilled*, and particularly the words of the Prophet Daniel—*They ſhall be given into his hand, until a time, and times, and the dividing of time: but* then, as it immediately follows, *the judgment ſhall ſit, and they ſhall take away his dominion, to conſume and to deſtroy it unto the end.*"

The obſervations of Biſhop Newton are more definite with reſpect to the *Power*, which he expected would effect the ſubverſion of the Papal greatneſs; but he expected alſo (and ſome other Commentators have agreed with him) that a *Reformation* would *previouſly* take place in France—but for this opinion he aſſigns no reaſon drawn from Scripture; whereas the opinion of Daubuz,

that

that the inſtrument God would make uſe of, could not be true worſhippers, or Proteſtants, being *founded* on the *Prophecy itſelf*, has been *verified* by the events.

This apoſtaſy of thoſe who raiſed the power of Antichriſtian Rome, this degradation of her ſovereign Pontiff, whom the nations and kings of the earth once worſhipped, or held in idolatrous veneration, this appropriation of his ſpoils to the enrichment of his conquerors, are events which will probably lead the way to the complete fall and deſtruction of the capital of this Antichriſtian power, when the meaſure of its abominations ſhall be filled up. Lowman obſerves[a], and it is an important obſervation, that "the fifth vial or cup is poured out on the *throne* of the beaſt; ſo the word is in the original. In the Scripture language,

[a] Lowman, p. 265.

throne, kingdom, government, authority, dominion and power, are of like ſignification."....."The throne then of the beaſt, which our tranſlation has rendered *ſeat*, ſeems plainly to mean his authority and power, rather than the city or ſeat of his reſidence. For the Prophetic language puts a throne to ſignify, not the ſeat of a kingdom, but its power and authority. And ſo this very Prophecy explains it: this angel poured his vial on the *ſeat of the beaſt, and his kingdom was full of darkneſs*. Darkneſs is an emblem of affliction; a kingdom full of darkneſs, will then naturally ſignify a great diminution of power, and decay of authority: ſo that the diſtinguiſhing puniſhment of the beaſt in *this* period, that his kingdom ſhall be full of darkneſs, will moſt properly mean ſome great and ſucceſsful oppoſition to the Papal power and authority, which ſhall much weaken and leſſen it, and give ſuch uneaſineſs to the ſupporters of it,

as

as ſhall drive them into a rage, and make them bite their tongues as it were, for anger and vexation."

The final deſtruction of Rome is likewiſe clearly ſet forth, particularly by St. John in the Prophecies which have been quoted [b], together with the *reaſons* on account of which this ſignal and heavy judgment will be inflicted, and the emotions it is calculated to raiſe in the minds of mankind.

"The laſt act which the ſecular powers [c] ſhall perform towards this whore, or capital city, is, that they ſhall deſtroy her with fire and ſword; and by that means leave no refuge there to any of her lovers to hold up, and maintain by her power, the idolatry and tyrannical dominion exerciſed by her. Moſt cer-

[b] Introductory Chapter, p. 11.
[c] Daubuz, p. 798.

tainly theſe ſymbols imply the entire deſtruction of this capital city.....Thus her fate will be like that of the literal Babylon, whoſe ſituation is now almoſt unknown, becauſe it has been utterly deſtroyed. The fall of this myſtical Babylon muſt make way to the fall of idolatry; it ſeems morally impoſſible that the one ſhould be done without the other. And when we conſider the conſtant method of the divine Providence, which has been to include the capital in the fate of the nation condemned, as Nineveh, Babylon, Jeruſalem, Samaria, and ſome others; why ſhould we think it will be more favourable to Rome, the city which has been a greater and more conſtant enemy to the true religion, both in the Jewiſh and the Chriſtian diſpenſations, than any other; and has tyrannized with the moſt horrid aggravations beyond any thing before? This Chapter puts it out of doubt, that the utter deſtruction of Rome is deſigned

by

by the Almighty. Nevertheleſs as it will appear afterwards by the nineteenth Chapter, ſome conſiderable part of the favourers of idolatry and tyranny ſhall ſtill ſubſiſt after the *fall* of this Babylon, and keep up the old pretenſions of the beaſt, and falſe Prophet, till they are deſtroyed by a judgment there deſcribed and foretold. But in the mean time they ſhall never be able to reſtore Babylon to its former ſtate."

"[d] It appears then that this Antichriſtian power was to ariſe in the latter times of the Roman Empire, after an end ſhould be put to the imperial power, and after the empire ſhould be divided into ten kingdoms: and it is not only foretold *when* it ſhould prevail, but moreover *how long* it ſhould prevail. Here we cannot but obſerve, that the very ſame period of time is prefixed for

[d] Newton, vol. iii. p. 395, 396.

its continuance both by Daniel and by St. John. Wonderful is the conſent and harmony between theſe inſpired writers, as in other circumſtances of the Prophecy, ſo particularly in this. In Daniel *the little horn* was to *wear out the ſaints of the moſt High, and think to change times and laws*; and it is ſaid expreſsly, that they *ſhould be given into his hand, until a time, and times, and the dividing of time*; or as the ſame thing is expreſſed in another place, *for a time, times, and a half.* In the Revelation it is ſaid of *the beaſt*, to whom in like manner *it was given to make war with the ſaints, and to overcome them*, that *power* alſo *was given unto him to continue forty and two months:* and *the holy city the Gentiles ſhould tread under foot forty and two months:* and *the two witneſſes ſhould propheſy a thouſand two hundred and threeſcore days clothed in ſackcloth:* and the woman, the true church of Chriſt, who fled into the wilderneſs from perſecution, ſhould be fed and

and nouriſhed there *a thouſand two hundred and threeſcore days*, or as it is otherwiſe expreſſed in the ſame chapter, *for a time, and times, and half a time.* Now all theſe numbers you will find upon computation to be the ſame, and each of them to ſignify 1260 years. For *a time is a year*, and *a time and times and the dividing of time*, or *half a time*, are *three years and a half*, and *three years and a half*, are 42 *months*, and 42 *months* are 1260 *days*, and 1260 *days* in the Prophetic ſtyle are 1260 *years.* From all theſe dates and characters it may fairly be concluded, that the time of the church's great affliction and of the reign of Antichriſt will be a period of 1260 years."

The conjectures concerning the *exact* date of the commencement of this Antichriſtian power are ſo numerous, that it will be prudent to wait for its end before we form a decided opinion. We have

however ſufficient ground to conclude poſitively, that from whatever remarkable era theſe prophetical years are dated, the period of their accompliſhment cannot be *very* remote from the preſent times—Fleming "reckons that the Papal head took its *riſe* from that memorable year 606, when Phocas did in a manner devolve the government of the *Weſt* upon Boniface III. by giving him the title of *ſupreme* and univerſal Biſhop; or in 608, when Boniface IV. did firſt publicly authorize idolatry, by dedicating the Pantheon to the worſhip of the Virgin Mary, and all ſaints; but he does not conſider his power as eſtabliſhed, till ſome years afterwards.—By *ſteps* he hath been *raiſed up*, and by *ſteps* muſt he be *pulled down*."—"In the year 666, the myſtical number of the beaſt, which Irenæus interpreted to mean the Latin Monarchy, Pope Vitalian did firſt ordain that *all public worſhip* ſhould be in *Latin*"—In 756, or 758, which

was

was 666 years after St. John ſaw the viſion of the beaſt, according to the moſt probable calculation, Pope Paul I. received the exarchate of Ravenna as a donation from *Pepin, King of France*, and then was his power *fully eſtabliſhed*.—Biſhop Newton conſiders the year 727 as the moſt probable era, for the *riſe* of this power, as the Pope and people of Rome in that year revolted from the Exarch of Ravenna, and ſhook off their allegiance to the Greek Emperor; and Sigonius obſerves, that in 727 "Rome and the Roman *dukedom* came from the Greeks to the Roman Pontiff"—The Pope *then* became a *little* horn, or ſecular prince; but his power was not *fully eſtabliſhed*, till he obtained the exarchate of Ravenna from Pepin, in 756, or 758. It is very remarkable, that whether we adopt Fleming's mode of calculation, and date the beginning of the 1260 years from 758, when *all* agree that the Papacy was *fully* eſtabliſhed as a *temporal*, as well

as ſpiritual power; or whether, with Biſhop Newton[d], and according to common calculation, we conſider "the beginning of the 1260 years of the reign of Antichriſt, is to be dated from the year 727, their end will fall near the year 2000 after Chriſt; and at the end of the 6000th year of the world, when, according to a very early tradition of Jews and Chriſtians, and even of Heathens, great changes and revolutions are expected both in the natural and in the moral world; and *there remaineth*, according to the words of the Apoſtle, a *ſabbatiſm, or holy reſt to the people of God.*"

Thus was the Antichriſtian power of the Church of Rome deſcribed by Daniel, St. Paul, and St. John, at a time when no ſuch power exiſted, as it was to be in future and diſtant ages, in the riſe, progreſs, and eſtabliſhment of its

[d] Newton, vol. iii. p. 397.

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temporal and ſpiritual dominion. They pointed out, in a manner ſtrictly correſpondent with the whole ſeries of the hiſtory of that Church, its departure from the true faith, its errors, ceremonies, pretended miracles and canonizations of martyrs, the greatneſs of its authority, and the boundleſs extent of its dominion: they even marked with more appropriate circumſtances, its ſpirit of intolerance and perſecution, its monaſtic eſtabliſhments, the celibacy of its clergy, its impious aſſumption of a divine power to grant pardons and abſolutions for ſin; the departure of the Proteſtants from its communion, its gradual decline, and its final deſtruction.

"[e] If in the days of St. Paul and St. John, there were any footſteps of ſuch a ſort of *Power* as this in the world; or if there ever *had been* any ſuch power in

[e] Clarke's Evidences of Natural and Revealed Religion, vol. ii. p. 720.

the

the world; or if there was then any appearance or probability, that there ever *could be* any ſuch kind of power in the world; much leſs in the TEMPLE or Church of God; and if there be not now [or very lately was] ſuch a Power *actually* and *conſpicuouſly* exerciſed in the Chriſtian world; and if any picture of this Power, drawn *after the* EVENT, can *now* deſcribe it more plainly and exactly, than it was *originally* deſcribed in the words of THESE PROPHECIES; THEN, BUT NOT TILL THEN, may it with ſome degree of plauſibleneſs be ſuggeſted by an Atheiſt or a Deiſt, that theſe Prophecies are nothing more than enthuſiaſtic imaginations."

CLASS

CLASS II.

CHAPTER THE SECOND.

THE RISE, PROGRESS, ESTABLISHMENT, AND DECLINE OF THE MAHOMETAN POWER OF ANTICHRIST.

WE have already ſeen[a] that the Prophets Daniel and St. John clearly revealed the riſe and eſtabliſhment of a Power in *the Eaſt*, at *a certain period of time*, which was to be a ſcourge "to the people of God" for their manifold offences; and which is to be conſidered as one of the forms of Antichriſt.—We now proceed to prove, from the authority of the moſt eminent and learned Commentators, Mede, Vitringa, Dau-

[a] See Introductory Chapter, p. 13.

buz,

buz, Sir Iſaac and Biſhop Newton, More, Whiſton, Lowman, and many others, and from the teſtimony of *Hiſtorical facts*, that theſe Prophecies are ſtrictly applicable to Mahomet and his followers—that they have been accompliſhed by them as far as time will admit of their accompliſhment, and are at the preſent hour fulfilling before our eyes.

In the ninth chapter of Revelations, which the Reader will recollect was quoted at length in page 13. St. John has prefigured under ſuitable emblems, the origin, the characteriſtic manners, the arts of war, and the deſtructive ravages of the pretended Prophet of Arabia and his followers—the Arabians, Saracens, and Turks—upon the idolatrous and corrupt Chriſtians. This formidable power commenced about the year of Chriſt 606, which is conſidered by moſt of the *early* Commentators, as the

the year when the Papal Antichriſt was *firſt* eſtabliſhed[a].

By the permiſſion of Divine providence, whoſe deſigns are frequently repreſented in Scripture, and more particularly in the Apocalypſe, as being accompliſhed by celeſtial agents; an angel deſcended and opened *the cave of the abyſs*, for ſo the words of the original Greek ought to be tranſlated. This figurative repreſentation properly expreſſes a commiſſion from heaven to allow Satan to infeſt the world with ſome new and great trial. "[b] The word ſtand-

[a] It is ſomewhat remarkable that theſe powers not only aroſe, but were *fully eſtabliſhed* nearly together. In the year 758 the Pope received the exarchate of Ravenna, and ſoon after became ſovereign of Rome. In 762, the Saracen Caliph, Almanſor, built Bagdad as the *capital* of his extenſive empire. It is certain that they have *declined* together, and the popular opinion in Rome and Conſtantinople concerning their fall is ſingularly ſimilar.

[b] Whitaker's View of the Proph. p. 119, 20, 21.

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ing in the original for *cave*, is more particularly expreſſive of thoſe caverns, which, on account of the ſprings they contain, emit a vapour, and were by Pagan ſuperſtition often conſidered as the ſeats of oracles and ſources of inſpiration. And does not this emblem moſt ſtrikingly deſcribe the riſe of a pretended revelation? Or, when ſuch, anſwering in all points to the prediction, was propagated at the period to which this Prophecy relates, does not the *literal* circumſtance of its riſe from a cave, both fix the application, and demonſtrate the truth of the Prophecy? And that ſuch was the origin of the Koran of Mahomet, we learn from Mr. Gibbon's declaration, that Mahomet during the month Ramadan in each year, withdrew from the world to the cave of Hera, 'and conſulted the ſpirit of fraud and enthuſiaſm." *The ſun and the air were darkened by reaſon of the ſmoke of the pit*, when the falſehoods, contradictions, and

and fables of the Koran uſurped the place of the Goſpel truths. And that the preaching of Mahomet brought on a ſpiritual darkneſs, by obſcuring the light of Revelation, the fate of the Goſpel in the countries ruled by his diſciples ſufficiently proves, without taking into the account the following words of the hiſtorian, when deſcribing the treatment of Chriſtians dwelling in Mahometan countries.—"[c] A *decent reverence* for the national faith is impoſed on their ſermons and converſations: and the ſacrilegious attempt to ſeduce a Muſſulman will not be ſuffered to eſcape with impunity.—In a time however of tranquillity and juſtice, the Chriſtians have never been compelled to renounce the Goſpel or to embrace the Koran; but the puniſhment of death is inflicted for the apoſtates, who have profeſſed and deſerted the law of Mahomet."—Reſtric-

[c] Gibbon, c. 51.

tions,

tions like theſe, and eſpecially the *laſt*, when laid upon the leſſons of truth, amount to obſcuring it; though we add not the effect of other circumſtances which have impeded the influence of the Goſpel, and diminiſhed the number of its diſciples in the regions under the dominion of the Muſſulmen."

As out of the ſmoke came locuſts upon the earth, ſo the pretended divine miſſion of Mahomet was the immediate cauſe of the Saracens overrunning the countries they infeſted; and the Hiſtorian before quoted gives us ſufficient proofs of the connexion between the doctrines they taught, and the conqueſts they atchieved; and of the facility of eſtabliſhing ſuch a connexion in minds ſo ardent, and tempers ſo enthuſiaſtic as thoſe of his followers. "[d] The Prophet of Medina aſſumed in his *new* Revelations a fiercer and more ſanguinary tone, which proves

[d] Gibbon, c. 50.

that

that his former moderation was the effect of weakneſs: the means of perſuaſion had been tried, the ſeaſon of forbearance was elapſed; and he was now commanded to propagate his religion by the ſword, to deſtroy the monuments of idolatry, and, without regarding the ſanctity of days or months, to purſue the unbelieving nations of the earth."..... "From all ſides the roving Arabs were allured to the ſtandard of religion and plunder."...."Their intrepid ſouls were fired with enthuſiaſm, the enjoyment of wealth and beauty was held out as the reward of their victory over Chriſtians and idolaters, the picture of the inviſible world was ſtrongly painted on their imagination; and the death which they had always deſpiſed, became an object of hope and deſire."

The King who led theſe vaſt armies is not only mentioned, but emphatically deſcribed as *the angel of the bottomleſs pit, or abyſs,*

abyſs, whoſe name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. The title *Abaddon*, is remarked by the learned Joſeph Mede to be an alluſion to Obodas, the common name of the antient monarchs of that part of Arabia, from whence Mahomet came. Such in prophetical language was He who iſſued from the *abyſs*, or *cave of Hera*, to propagate his pretended revelations; ſuch was He who pretended that he received his inſtructions by the miniſtration of the *angel* Gabriel, and who alleged a divine commiſſion to juſtify bloodſhed and deſtruction. Mahomet profeſſedly declared, that his faith was not to be extended by miracles, or by any gentle means, but by force of arms. "[e] The ſword," ſaid he, "is the key of heaven and of hell: a drop of blood ſhed in the cauſe of God, a night ſpent in arms, is of more avail, than two months of

[e] Gibbon, c. 50.

faſting

faſting or prayer: whoever falls in battle, his ſins are forgiven; at the day of judgment his wounds ſhall be reſplendent as vermilion, and as odoriferous as muſk: and the loſs of his limbs ſhall be ſupplied by the wings of angels and of cherubim." The whole courſe of his conduct was conſiſtent with theſe declarations, and his bloody career was marked by the ſacrifice of the laws of juſtice and the feelings of humanity, to his revenge and his ambition. "He fought in perſon at nine battles, or ſieges; and fifty enterpriſes of war were atchieved in ten years by himſelf or his lieutenants.....The uſe of fraud and perfidy, of cruelty and injuſtice, were often ſubſervient to the propagation of the faith; and Mahomet commanded, or approved the aſſaſſination of the Jews and idolaters who had eſcaped from the field of battle."

Under

Under the banners of this DESTROYER, and "his ſucceſſors, went forth the armies of Arabs and Saracens *like locuſts upon the earth* for their numbers and the rapidity of their progreſs; and *like ſcorpions of the earth* for their venom, and their power to inflict the moſt deadly wounds. Gibbon calls them, "*Flights* of Barbarians;" and the Arabian writers deſcribe the followers of Mahomet *as ſwarms of locuſts* flying into a country to conſume its productions. And yet they are commanded, *that they ſhould not hurt the graſs of the earth, neither any green thing, neither any tree.* The locuſts of the Prophecy are therefore not real, but typical locuſts, and an hiſtorical fact will ſhow how well this reſtriction applies to the Mahometan armies. The Caliph Abubeker[f], who ſucceeded Mahomet in the year 632, gave expreſs orders to Ye-

[f] Lowman, p. 123.

ſid

ſid the General of his forces, not to deſtroy any palm-trees, nor burn any fields of corn, nor cut down any fruit-trees.

The fury and deſtructive ravages of the Arabs and Saracens were directed againſt the degenerate Chriſtians, and they were raiſed up as the terrible inſtruments of the divine diſpleaſure, *to hurt thoſe men who had not the ſeal of God in their foreheads*. Here is a deſcription, conciſe indeed, but ſufficiently characteriſtic of the Chriſtians at the commencement of the ſeventh century, when Mahomet began to propagate his faith. *They had not the ſeal of God in their foreheads*—they were not diſtinguiſhed by the proper marks of their Chriſtian profeſſion. Such was the fact as we collect it from all the hiſtorians of thoſe times, and more particularly from Gibbon, who in his fortieth, forty-firſt, forty-third, and forty-fifth Chapters, has drawn, with a malignant pleaſure, the dark picture

of their enmities, their corruptions, and their vices. Of their ſuperſtition and idolatrous tendency, which appear evidently from the concluding part of the Prophecy, to be particular objects of the divine puniſhment, he thus ſpeaks— "The Chriſtians of the ſeventh century had inſenſibly relapſed into a ſemblance of Paganiſm: their public and private vows were addreſſed to the relics and images that diſgraced the temples of the Eaſt: the throne of the Almighty was darkened by a cloud of martyrs, and ſaints, and angels, the objects of popular veneration; and the Collyridian Heretics, who flouriſhed in the fruitful ſoil of Arabia, inveſted the Virgin Mary with the name and honours of a goddeſs." [g] The parts of the world which remained moſt free from theſe corruptions, were Savoy, Piedmont, and the ſouthern parts of France (which were

[g] Newton, vol. iii. p. 101.

after-

afterwards the nurſeries and habitations of the Albigenſes and Waldenſes), and on this account they eſcaped the calamities of the times. For it ought to be particularly noticed, that when the Saracens approached theſe countries in the year 732, they were defeated with great ſlaughter in ſeveral engagements, by the renowned Charles Martel, King of France[h].

To them it was given that they ſhould not kill them, but that they ſhould be tormented. In the courſe of the ſucceſsful inroads made by the Saracens, no government, ſtate, or empire, was *killed, or deſtroyed.* "[i] They greatly harraſſed and tormented both the Greek and the Latin Churches; but they did not utterly extirpate the one or the other. They beſieged Conſtantinople, and even plun-

[h] Gibbon, c. 53.

[i] Newton, vol. iii. p. 101.

 dered

dered Rome; but they could not make themſelves maſters of either of thoſe capital cities. The Greek Empire ſuffered moſt from them, as it was neareſt to their own territories. They diſmembered it of Syria, and of Egypt, and ſome others of its beſt and richeſt provinces; but they were never able to ſubdue and conquer the whole. As often as they beſieged Conſtantinople, they were repulſed and defeated. They attempted it in the reign of Conſtantine Pogonatus, A. D. 672; but their men and ſhips were deſtroyed by the ſea-fire invented by Callinicus; and, after ſeven years ineffectual pains, they were compelled to raiſe the ſiege and conclude a peace. They attempted it again in the reign of Leo Iſauricus, A. D. 718; but they were forced to deſiſt by famine, and peſtilence, and loſſes of various kinds. In this attempt they exceeded their commiſſion; and therefore they were not crowned with their uſual ſucceſs." Although

though the followers of Mahomet did not ſubvert the governments of the countries which they invaded, yet their military laws adjudged ſo many people to captivity, and the condition of the women in particular was ſo deplorable[k], being ſo much in the power of perſons who ſet no bounds to their paſſions, that *in thoſe days men ſought death, and could not find it, and they deſired to die, and death was far from them.* They preferred death to the hard conditions of ſlavery and oppreſſion to which they were reduced, and earneſtly wiſhed to cloſe the ſcene of their miſeries and their lives together.

The vaſt armies which followed the ſtandard of Mahomet were compoſed of cavalry—*they were like unto horſes prepared for battle.*—The Arabs were always celebrated for the excellent breed of

[k] Lowman, p. 123.

their horſes, their expertneſs in all equeſtrian exerciſes, and the great advantages they derived from their ſwift and well appointed cavalry in their various wars and incurſions. *On their heads were as it were crowns like gold*—The turban was the peculiar dreſs of the Arabian chiefs, adorned with plates or bands of gold. And as the crown is an emblem of ſovereignty, the prophetical alluſion may refer to the numerous kingdoms which they overran. For as Mr. Mede excellently obſerves[1], "No nation had ever ſo wide a command, nor ever were ſo many kingdoms, ſo many regions ſubjugated in ſo ſhort a ſpace of time. It ſounds incredible, yet moſt true it is, that in the ſpace of eighty or not many more years, they ſubdued and acquired to the diabolical kingdom of Mohammed, Paleſtine, Syria, both Armenias, almoſt all Aſia Minor, Perſia, India, E-

[1] Newton, vol. iii. p. 103.

gypt,

gypt, Numidia, all Barbary, even to the river Niger, Portugal and Spain. Neither did their fortune or ambition ſtop here, till they had added alſo a great part of Italy, as far as to the gates of Rome; moreover Sicily, Candia, Cyprus, and the other iſlands of the Mediterranean Sea. Good God! how great a tract of land! how many *crowns* were here! Whence alſo it is worthy of obſervation, that mention is not made here, as in other trumpets, *of the third part*; foraſmuch as this plague fell no leſs without the bounds of the Roman Empire than within it, and extended itſelf even to the remoteſt Indies."

Their faces were as the faces of men—they had a bold and manly countenance—but they wore their hair in an effeminate manner. *They had their hair as the hair of women.*—The Saracens let their hair grow to a great length, and

wore it plaited, and in treſſes. [m] It was obſerved by Pliny, that the Arabians wore a kind of turbans, or mitres on their heads; that they dreſſed and twiſted their hair in a particular manner; ſo that one part of the Saracens was diſtinguiſhed by it from another. *Their teeth were as the teeth of lions*—They were as well furniſhed with the inſtruments of deſtruction, as if nature had given them the teeth of the ſtrongeſt animals.—*And they had breaſt-plates, as it were of iron*—Well furniſhed with the means of deſtruction, they were equally well equipped with defenſive armour. As the locuſt is defended by a hard ſhell of the colour of iron, ſo the Saracens were guarded by coats of mail calculated to repel the darts and other weapons of their enemies [n]. Their formidable and cla-

[m] Lowman, p. 121.

[n] "*The ſound of their wings* denotes the ſwiftneſs

clamorous onſet, when haſtening forward to engage their enemies, was as *the ſound of chariots of many horſes running to battle.*

The exact ſeaſon of the year, during which the Saracens made their moſt remarkable ravages and conqueſts, is repeatedly pointed out. The men whom they aſſailed, *were tormented five months*[o]. The locuſts infeſt the countries of the Eaſt for the five warmeſt months, and they are inactive and torpid for the reſt of the year. It is well known, that the manner in which the Arabs invaded their neighbours, was by ſudden incurſions during the ſummer months; retiring again and diſperſing during the winter, and gathering together the next ſpring,

neſs and rapidity of their conqueſts; and it is indeed aſtoniſhing, that in leſs than a century they erected an empire, which extended from India to Spain. Newton.

[o] Lowman, p. 122.

for a new ſummer's invaſion. According to the military laws and conſtitutions of the Mahometans, war was forbid during the ſacred months, which were the two firſt and the two laſt. The prophetical deſcription is not leſs exact in a figurative, than in a literal ſenſe. The days that conſtitute the months, in which *men were tormented*, may be reckoned as equivalent to 150 years, according to the uſual mode of prophetical computation[p]. Within the ſpace of theſe 150 years, the Saracens made their greateſt conqueſts[q]. Mahomet emerged from the

[p] Newton, vol. iii. p. 109.

[q] The number being repeated twice, the ſums may be thought to be doubled, and amount in prophetic computation to 300 years: then, according to Sir I. Newton, "The whole time that the Caliphs of the Saracens reigned with a temporal dominion at Damaſcus and Bagdad together, was 300 years, viz. from the year 637 to the year 936, incluſive;" when their empire was broken and divided into ſeveral principalities, or kingdoms. So

the *cave of the abyſs*, and began to propagate his religion in the year 612; and Bagdat, or the city of peace, was built by the Caliph Almanſor, in the year 762." This was the firſt fixed eſtabliſhment of the Caliphs, where they enjoyed the fruits of their conqueſts, and ſunk in luxury and repoſe. "[r] In this city of peace, amidſt the riches of the Eaſt, the Abaſſides ſoon diſdained the abſtinence and frugality of the firſt Caliphs, and aſpired to emulate the magnificence of the Perſian kings. After his wars and buildings, Almanſor left behind him in gold and ſilver about thirty millions ſterling, and this treaſure was exhauſted in a few years, by the vices or virtues of his children." After the period deſtined for the ravages of the *locuſts*, the rage of

So that let theſe *five months* be taken in any poſſible conſtruction, the event will ſtill anſwer, and the Prophecy will ſtill be fulfilled." Newton, vol. iii. p. 110, 111.

[r] Gibbon, c. 52.

the Saracens for conqueſt and plunder began to ſubſide, the *torments* inflicted by theſe fatal *ſcorpions* began to abate, and the diſtreſs and deſolation, which they had ſpread over ſo conſiderable a portion of the earth, received an extraordinary check from their own inteſtine diſputes, and the ſettlement of eſtabliſhed monarchies in Perſia, Africa, and Spain. "[s] The ſovereignty of Arabia was loſt by the extent and the rapidity of conqueſt. The colonies of the nation were ſcattered over the Eaſt and the Weſt, and their blood was mingled with the blood of their converts and captives. After the reign of three Caliphs, the throne was tranſported from Medina to the valley of Damaſcus, and the banks of the Tigris; the holy cities were violated by impious war; Arabia was ruled by the rod of a ſubject, perhaps of a ſtranger; and the Bedoweens of the de-

[s] Gibbon, c. 50.

ſert,

ſert, awakening from their dream of dominion, reſumed their old and ſolitary independence."

Notwithſtanding ſuch great and ſignal puniſhments were inflicted upon the Chriſtians of the *Eaſt*, and of the *South*, and of the *Weſt*, by the propagation of the falſe religion of Mahomet, and by the oppreſſions exerciſed over them by the Saracen locuſts, yet no general reformation was produced either in the eſtabliſhment or the manners of the Chriſtians. In vain did the Emperor Leo the Iſaurian, and his ſon Conſtantinus Copronymus in the year 718, endeavour to put a ſtop to the idolatrous practice of image-worſhip; and in order to aboliſh it effectually, ordered all images to be taken from the churches. *Their exertions were violently oppoſed by the Biſhops of Rome.* Gregory II. confirmed the prevailing idolatry by the authority of a Synod, rejected the order of

of the Emperor, abſolved his ſubjects from their allegiance, and even proceeded to excommunicate him, and he obtained a confirmation of the prevailing ſuperſtitions both in the Eaſt and in the Weſt, by the decrees of general councils. Of this incorrigible wickedneſs we find notice given by the prediction of the woes which were to follow.

One woe is paſt, behold there come two woes more hereafter. This mode of expreſſion evidently ſhows that between the ceaſing of the firſt woe, and the beginning of the ſecond there ſhould be ſome interval of time. [t] With this intimation the event exactly correſponded, ſince the power prefigured by the four angels bound in the Euphrates [u] did not invade

[t] Whitaker, p. 135.

[u] The great river Euphrates, to whoſe banks they had been confined, deſcends from the mountains of Armenia, runs through the provinces of Chaldea

invade the territories of the Roman Empire, nor torment the Chriſtians, who were eſtabliſhed in it, till ſome centuries had elapſed after the ceſſation of the ravages of the Saracens.

One of the tribes of the Turks indeed made an irruption into the Greek Empire, ſooner than the time allotted for the advance of "the Euphratean horſemen." "[x] Twenty-five years after the death of Baſil, his ſucceſſors, in the year 1050, were ſuddenly aſſaulted by an unknown race of Barbarians, who united the Scythian valour with the fanaticiſm of new proſelytes, and the arts and riches of a powerful monarchy. The *myriads* of Turkiſh horſemen overſpread a frontier of ſix hundred miles, from Tauris to Arzeroum: and *the blood of one hundred*

Chaldea and Babylon, and is the centre of the Turkiſh dominions.

[x] Gibbon, c. 57.

and

and thirty thouſand Chriſtians was a grateful ſacrifice to the Arabian Prophet." But the Prophets notice only that particular nation, whoſe firmly eſtabliſhed empire has laſted to the preſent day.

In the year 1055, Togrul Beg, Sultan of the Turks, after having ſubdued Chorazin and Perſia, took poſſeſſion of Bagdad, the capital of the Saracen Caliphs. His ſucceſſors, Olub Anſlam, and Melech Schah, conquered the regions of the Euphrates; and after the death of Melech Schah, theſe conqueſts were broken into the kingdoms of Armenia, Meſopotamia, Syria, and Cappadocia, the capitals of which were Mizapharekin, Moſul, Aleppo, and Iconium, according to Sir I. Newton. Biſhop Newton ſuppoſes theſe ſultanies to take their names from the cities of Bagdad, Damaſcus, Aleppo, and Iconium, at the periods they ſettled themſelves there; but this difference does not affect the point

point in queſtion. Theſe four Sultans were for a conſiderable time "bound," or reſtrained from extending their conqueſts farther than the territories bordering on the Euphrates, by the croiſades of the European Chriſtians into the Holy Land, in the latter part of the eleventh, and in the twelfth and thirteenth centuries. Religion probably forbad their moleſting the Saracens during the attack of their Chriſtian enemies. But when the Chriſtians abandoned their conqueſts in Syria and Paleſtine, then "the four angels in the river Euphrates were looſed." Soliman Shah[y], the firſt chief and founder of the Othman race, was drowned in his attempt to paſs the Euphrates, in his retreat from Jengis Chan: but Ortogrul, his third ſon, obtained leave of Aladin, Sultan of Iconium, to ſettle in the mountains of Armenia, with 400 of his Turks. "From

[y] Newton, vol. iii. p. 114.

thence

thence they began their excurſions; and the other Turks aſſociating with them, and following their ſtandard, they gained ſeveral victories over the Tartars on one ſide, and over the Chriſtians on the other. Ortogrul dying in 1288, Othman, or Oſman, his ſon ſucceeded him in power and authority; and in 1299, as ſome ſay, with the conſent of Aladin himſelf, he was proclaimed Sultan, and founded a new empire; and the people afterwards [a mixed multitude, the remains of the four Sultanies] as well as the new empire, was called by his name."

"[z] In this manner, and at this particular time, *the four angels were looſed to ſlay the third part of men*, that is, to conquer and to overthrow the ſubjects of the Roman Empire. The Latin or Weſtern Empire was broken to pieces under the firſt four trumpets; the

[z] Newton, vol. iii. p. 116.

Greek

Greek or Eaſtern empire was cruelly *hurt*, and *tormented* under the fifth trumpet; and here under the ſixth trumpet it is to be *ſlain* and utterly deſtroyed. Accordingly all Aſia Minor, Syria, Paleſtine, Egypt, Thrace, Macedon, Greece, and all the countries which formerly belonged to the Greek or Eaſtern Emperors, the Othmans have conquered and ſubjugated to their dominion. They firſt paſſed over into Europe, in the reign of Orchan their ſecond emperor, in the year 1357. They took Conſtantinople in the reign of Mohammed their ſeventh emperor, in the year 1453; and in time all the remaining parts of the Greek Empire ſhared the fate of their capital city. [a] The laſt of their conqueſts were Candia, or the antient Crete, in 1669, and Cameniec in 1672. For the execution of this great work, it is ſaid that they *were prepared for an hour*,

[a] Newton, vol. iii. p. 117.

and

and a day, and a month, and a year. Now it is wonderfully remarkable, that the firſt conqueſt mentioned in hiſtory, of the Othmans over the Chriſtians, was in the year of the Hegira 689, and the year of Chriſt 1281. For Ortogrul 'in that year (according to the accurate Hiſtorian Saadi) crowned his victories with the conqueſt of the famous city of Kutahi upon the Greeks.' Compute 391 years from that time [according to eſtabliſhed prophetic calculation] and they will terminate in the year 1672: and in that year, as it was hinted before, Mohammed the fourth took Cameniec from the Poles; 'and forty-eight towns and villages in the territory of Cameniec were delivered up' to the Sultan upon the treaty of peace. Whereupon Prince Cantemir hath made this memorable reflexion, 'This was the laſt victory by which any advantage accrued to the Othman ſtate; or any city or province was annexed to the ancient bounds of the

the empire.' Agreeably to which obſervation, he hath intitled the former part of his hiſtory, *Of the growth of the Othman Empire*, and the following part, *Of the decay of the Othman Empire*. Other wars and ſlaughters, as he ſays, have enſued. The Turks even beſieged Vienna in 1683; but this exceeding the bounds of their commiſſion, they were defeated. Belgrade and other places may have been taken from them, and ſurrendered to them again: but ſtill they have ſubdued no new ſtate or potentate of Chriſtendom now for the ſpace of between 80 and 90 years; and in all probability they never may again, their empire appearing rather to decreaſe than increaſe. Here then the Prophecy and the event agree exactly in the period of 391 years; and if more accurate and authentic hiſtories of the Othmans were brought to light, and we knew the very day wherein Kutahi was taken, as certainly as we know that wherein Cameniec was taken, the

the like exactneſs might alſo be found in the 15 days. But though the time be limited for the Othmans *ſlaying the third part of men*, yet no time is fixed for the duration of their empire; only this ſecond woe will end, when the third woe, or the deſtruction of the beaſt, ſhall be at hand[b]."

And the number of the army of the horſemen were two hundred thouſand thouſand, or as the words may be tranſlated more literally, "two myriads of myriads." It was the cuſtom of the Tartarian tribes to count their forces by myriads; and Gibbon, ſpeaking of the Turkiſh cavalry, adopts this mode of computation. The Hiſtorian, deſcribing the peculiar manners and cuſtoms of their anceſtors, ſays[c], their wandering life maintains the ſpirit and exerciſe of

[b] See the ſecond Introductory Chapter.

[c] Gibbon, c. 57.

arms;

arms; *they fight on horſeback*.....[d] The Sultan Mahmud inquired of a chief of the race of Seljuk, who dwelt in the territory of Bochara, what ſupply of men he could furniſh for military ſervice. If you ſend, replied Iſmael, one of theſe arrows into our camp, *fifty thouſand* of your ſervants *will mount on horſeback*. And if that number, continued Mahmud, ſhould not be ſufficient? Send this ſecond arrow to the horde of Balik, and you will find *fifty thouſand* more. But, ſaid the Sultan, if I ſhould ſtand in need of your whole kindred tribes? Diſpatch my bow, was the laſt reply of Iſmael, and as it is circulated around, the ſummons will be obeyed by *two hundred thouſand horſe*. A. D. 1038.

[e] When Alp Arſlan invaded the Roman Empire, "his hopes of victory were A. D. 1071.

[d] Gibbon, c. 57. p. 650.
[e] Gibbon, c. 57.

placed

placed in the arrows of the *Turkiſh cavalry*, whoſe ſquadrons were looſely diſtributed in the form of a creſcent." [f] At the laſt ſiege of Conſtantinople in the numerous army of Turks, which conſiſted of *two hundred and fifty-eight thouſand* men, there were, according to an hiſtorian quoted by Gibbon, only fifteen thouſand Janizaries, troops which are known to be the principal infantry of the Ottomans;—ſo that if an allowance be made for forty thouſand foot, collected together under other denominations, there will remain for the number of the army of the horſemen on this ſingle occaſion, literally *twenty myriads*, or two hundred thouſand [g]."

Thoſe

[f] Whitaker, p. 151.

[g] "The Timariots, or Horſemen holding lands by ſerving in the wars, are the ſtrength of the Turkiſh government; and theſe, as Heylin affirms, are in all accounted between ſeven and eight hundred thouſand fighting men: ſome ſay that they are

Thoſe that ſat upon the horſes had breaſt-plates of fire, and of jacinct, and brimſtone. [h] The colour of fire is red, of hyacinth, or jacinct, blue, and of brimſtone yellow: and this, as Daubuz obſerves, hath a literal accompliſhment; for the Othmans, from the firſt time of their appearance, have affected to wear ſuch warlike apparel of ſcarlet, blue, and yellow. Of the Spahis particularly, ſome have red, and ſome have yellow ſtandards, and others red or yellow, mixed with other colours. In appearance too *the heads of their horſes were as the heads of lions*, to denote their ſtrength, courage, and fierceneſs.

The fire, ſmoke, and brimſtone, which are repreſented as *iſſuing out of the mouths of the horſes*, immediately ſuggeſt the

are a million; and beſides theſe, there are Spahis and other horſemen in the Emperor's pay." Newton, vol. iii. p. 121.

[h] Newton, vol. iii. p. 121.

idea of gunpowder, which was not invented till this trumpet ſounded another woe to "the third part of men." The Turks not only uſed fire-arms in their military expeditions, but ſuch cannon as were of a moſt enormous ſize. To this fact the hiſtorian bears ample teſtimony in the following paſſages. "[i] Among the implements of deſtruction Mahomet II. ſtudied with peculiar care, the recent and tremendous diſcovery of the Latins: [in the fifteenth century] *and his artillery ſurpaſſed whatever had yet appeared in the world.*—A foundery was eſtabliſhed at Adrianople; the metal was prepared; and at the end of three months, Urban (the cannon-founder) produced a piece of braſs ordnance of ſtupendous and almoſt incredible magnitude. A meaſure of twelve palms is aſſigned to the bore; and the ſtone bullet weighed above ſix hundred pounds."....

[i] Gibbon, c. 68.

And

And again in the ſame chapter, "The great cannon of Mahomet has been ſeparately noticed, *an important and viſible object in the hiſtory of the times:* but that enormous engine was flanked by two fellows almoſt of equal magnitude: the long order of Turkiſh artillery was pointed againſt the walls; fourteen batteries thundered at once on the moſt acceſſible places; and at one of theſe it is ambiguouſly expreſſed, that it was mounted with one hundred and thirty guns, or that it diſcharged one hundred and thirty bullets." With ſuch engines was Conſtantinople, the capital of the world, overthrown: and thus was realized the ſymbol of *one third of men being killed by the fire, ſmoke, and brimſtone proceeding out of their mouths.* Mahomet II. took the iſthmus of Peloponneſus, and ſpread a general conſternation throughout Greece. Two hundred and ſixty towns in Chriſtendom yielded to the power of his arms; and for his great ſucceſs in war,

he was principally indebted to the myriads that compoſed his cavalry, and the number and enormous ſize of his cannon [k].

[l] The laſt particular noticed by St. John in his deſcription of the Ottomans, is, that, like the locuſts, *with their tails they do hurt. For their power is in their mouths, and in their tails: for their tails were like unto ſerpents, and had heads, and with them they do hurt.* That under the Turkiſh empire, the falſe doctrine of Mahomet has been ſpread with no leſs zeal than under the Saracens, is too well known to need the teſtimony of hiſtory:

[k] There is in the arſenal of Conſtantinople the breech of a cannon which was melted in a fire a century ago, of a moſt enormous ſize (I am ſorry I have not the meaſure of it); but thoſe of the Dardanelles are diminutive in compariſon to it. It was one of thoſe uſed at the ſiege of Conſtantinople. *Eton's Survey of the Turkiſh Empire*, p. 95.

[l] Whitaker, p. 153.

yet,

yet, to ſhow that our Hiſtorian continues to bear witneſs to this Prophecy, we tranſcribe a paſſage, which may be conſidered as containing a reaſon for the power of their mouths, and their tails to hurt being ſo cloſely conjoined in the text: ſince it ſhows that conqueſt was the means of propagating the faith. "To propagate the true religion was the duty of a faithful Muſſulman: the unbelievers were his (the Sultan Amurath II's) enemies, and thoſe of the Prophet; and in the hands of the Turks, the ſcymeter was the only inſtrument of converſion." Wherever they have carried their arms, they have left the poiſon of their doctrines.

As the Eaſtern Chriſtians, who had been enlightened by the earlieſt rays of the Goſpel, were the firſt in the commiſſion of offences, ſo were they the firſt that felt the weight of divine puniſhment. Of this we have memorable ex-

amples in the fall of the ſeven celebrated churches of Aſia, to which St. John in the beginning of the Revelation addreſſed his admonitions, and his conditional promiſes and threats. The infidel Hiſtorian, ſo often quoted, gives a melancholy picture of their preſent ſtate; yet the force of truth draws from his reluctant pen a ſtriking conformity between fact and prediction. Is not the *city of Philadelphia in Aſia* marked out by the Prophecy as the *peculiar* object of the divine commendation and favour, in conſequence of its ſuperior firmneſs and perſeverance in the faith? and has not that city, *even according to the deſcription of the Hiſtorian himſelf*, been diſtinguiſhed by the ſame *perſeverance*, and remained *independent*, and even *triumphant*, when all the other cities have been either *deſtroyed*, or *overpowered* by the Turks?

"[m] And to the angel of the church in

[m] Rev. iii. 7, 8, 9, 10, 11, 12, 13.

Phi-

Philadelphia write, theſe things ſaith he that is holy, he that is true, he that hath the key of David, he that openeth and no man ſhutteth, and ſhutteth and no man openeth. *I know thy works; behold I have ſet before thee an open door, and no man can ſhut it; for thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name. Behold I will make them of the ſynagogue of Satan, behold I will make them to come and worſhip before thy feet, and to know that I have loved thee. Becauſe thou haſt kept the word of my patience, I alſo will keep thee from the hour of temptation, which ſhall come upon all the world, to try them that dwell upon the earth.* Behold, I come quickly: *hold that faſt which thou haſt, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God,* and he ſhall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is the New

Jeruſalem. He that hath an ear, let him hear what the Spirit ſaith unto the churches."

"[n] In the year 1312, the captivity or ruin of the *ſeven* churches of Aſia was conſummated; and the barbarous lords of Ionia and Lydia ſtill trample on the monuments of claſſic and Chriſtian antiquity. In the loſs of Epheſus, the Chriſtians deplored the fall of the firſt angel, the extinction of the firſt candleſtick of the Revelations: the deſolation is complete; and the temple of Diana, or the church of Mary, will equally elude the ſearch of the curious traveller. The Circus and three ſtately theatres of Laodicea are now peopled with wolves and foxes; Sardis is reduced to a miſerable village; the God of Mahomet, without a rival or a ſon, is invoked in the moſchs of Thyatira and Pergamus;

[n] Gibbon, vol. vi. p. 314.

and

and the populouſneſs of Smyrna is ſupported by the foreign trade of the Franks and Armenians. *Philadelphia* ALONE *has been ſaved by Prophecy, or courage.* At a diſtance from the ſea, forgotten by the emperors, *encompaſſed on all ſides by the Turks, her valiant citizens defended their religion and freedom above fourſcore years; and at length capitulated with the proudeſt of the Ottomans.* Among the Greek colonies and churches of Aſia, *Philadelphia is ſtill erect; a column in a ſcene of ruins; a pleaſing example, that the paths of honour and ſafety may ſometimes be the ſame.*"

But though the Greek or Eaſtern Roman Empire, and the Eaſtern churches, with this ſingle exception, were thus ſignally overthrown, yet *the reſt of men who were not killed by theſe plagues, repented not of the works of their hands, that they ſhould not worſhip devils*[o], *and idols of*

[o] Mahuzzim, δαιμονια, demons, or mediating gods, ſaints, and angels.

gold and ſilver, and braſs and ſtone, and wood, which can neither ſee, nor hear, nor walk; neither repented they of their murders, nor of their ſorceries, nor of their fornications, nor of their thefts. The Latin or Weſtern churches, which had ſuffered but little from *theſe plagues*, perſiſted in the worſhip of ſaints and images, in their perſecutions and inquiſitions, pretended miracles, and revelations, in fornication and every ſpecies of profligacy, in exactions, impoſitions, and frauds. But hiſtory has recorded their predicted puniſhment connected with the increaſe and decline of the Papal power—a ſubject ſhortly ſtated in the preceding Chapter. The Greek or Eaſtern churches continuing ſunk in ſuperſtition, idolatry, and wickedneſs, have, with little exception, been more viſibly oppreſſed by the yoke of Mahometan deſpotiſm.

We have ſeen the exactneſs with which hiſtory has verified the prophetic deſcription

tion of this deſtroyer, and traced its riſe and progreſs to the meridian of its power. The various and extraordinary marks of decline, ſince the period aſſigned by Prophecy for the height of its elevation, will appear equally ſtriking, from a ſhort account of the later hiſtory, and of the preſent ſtate, of the Turkiſh Empire, for which the Reader is principally indebted to a recent publication, of great value on account of the illuſtrations it ſupplies to many parts of this Prophecy[P].

Since the conqueſt of Crete and Ca-

[P] The Survey of the Turkiſh Empire, by Mr. Eton, many years reſident in Turkey, 1798. This work is written with ſingular energy, and reflects the higheſt credit on its author; not only on account of the ſtrong, accurate, and clear views which he gives of the manners and cuſtoms of a degenerate and cruel people; but for the application of much political and commercial knowledge to the arrangement of ſuch plans as may promote the intereſts of his own country.

meniec in the year 1672, the ſword of *Apollyon*, a term applicable to every Turkiſh Sultan as well as to Mahomet, has not been *permitted* to ſubject any other Chriſtian ſtate. The Turks[q] have met with many loſſes ſince that memorable period, and have ſhown evident ſigns of the decay of their empire, if not of its approaching diſſolution. Muſtapha II. endeavoured to revive the military ardour of his ſubjects, by taking the field in perſon againſt the Germans; but he was defeated in 1699, by the great Eugene; and the peace of Carlowitz gave to the Emperor the whole province of Tranſylvania. The inordinate ambition of Achmet III. gained him ſome advantage over the Ruſſians; but he was reduced, by repeated defeats, to the neceſſity of concluding a diſgraceful peace with the Venetians, and other Chriſtian powers. His war with Kouli

[q] Eton, c. v. p. 129.

Khan,

Khan, the Perſian Uſurper, proved equally unſucceſsful, and terminated in the loſs of his crown, as he was depoſed by Mahomet V. in 1730. This prince engaged in a war againſt the Ruſſians and Germans; but the former advanced againſt him with ſo much rapidity, as to threaten his capital, and he was therefore compelled to conclude a haſty peace. In the year 1769, Muſtapha III. burning with revenge againſt the Ruſſians, rouſed the numerous and ſavage hordes of Tartars to carry fire and ſword into their territories. This was the commencement of a moſt bloody war, which was diſtinguiſhed by the exploits of Prince Gallitzin. He repeatedly attacked the Turkiſh armies at Choczim, and gained ſeveral victories over them; and his career of martial fame was followed by his ſucceſſor in command, General Romanzoff, who overran Moldavia and Walachia, and received the oaths of allegiance readily offered by their inhabitants,

tants. Soon after a fleet of Ruſſians was ſent into the Mediterranean, the Turkiſh Empire was attacked on both ſides, and the inhabitants of the Morea, the oppreſſed deſcendants of the antient Greeks, eager to throw off the yoke of Mahometan deſpotiſm, flew to arms on the approach of the Ruſſians, their Chriſtian allies. The naval victory of Tcheſmè, a harbour on the coaſt of Natolia, added to other ſucceſſes of the Ruſſians, compelled the Porte to conclude a diſhonourable peace. This blow was effectually followed up by the ſucceeding war, which was terminated in the year 1790, in a manner ſtill more favourable to Ruſſia[r]. The martial ſpirit of

[r] "It is ſcarcely to be doubted that another war, conducted upon ſimilar principles, muſt totally extinguiſh the Turkiſh power in Europe—an event deſirable to moſt Chriſtian nations, and particularly to Great Britain. The Ruſſian fleet at Sebaſtopolis in the Black Sea is now ſtrong enough to riſk the loſs

of the Turks[s], which was formerly animated by religious fanaticiſm, has been long in a ſtate of decline, and the members, which compoſe the vaſt body of their empire, are feeble and diſunited.

In 1774, with its utmoſt efforts,

loſs of half its numbers in an attack on Conſtantinople, and the remainder alone might be more than a match for the Sultan's navy." In the laſt war the *grand fleet* of the Turks conſiſted of only ſeventeen or eighteen ſhips of the line, and they have not now near ſo many. Eton, p. 81, 193.

[s] "The inſtitution of the Janizaries [by Amurath I.] gave at that time a deciſive ſuperiority to the Turkiſh arms, as they preſented a ſyſtem of diſcipline, and a permanency of organization, till then unknown in Europe. Theſe haughty and celebrated legions were long the terror of ſurrounding nations, and continued to be looked upon as formidable, until the middle of the ſeventeenth century. At that time the Turkiſh power ceaſed to aggrandiſe itſelf; it *made a pauſe in its conqueſts, a pauſe prophetic of that downfal toward which it has ſince ſo rapidly verged*, and which ſeems now to threaten a ſpeedy approach. The ſteps which led to this degradation are eaſily diſcernible." Eton, p. 62.

the

the Turkiſh empire could only bring 142,000 men into the field[t]; and theſe numbers, reſembling a mob aſſembled, rather than an army levied, were ſoon leſſened by deſertion. In 1773, when the Porte ſent 60,000 Janizaries towards Trebizonde, to be embarked for the Crimea, all but 10,000 diſperſed themſelves on their route[u]. "Their cavalry (which is the only part of their army that deſerves the name of regular forces) is as much afraid of their own foot, as of the enemy; for in a defeat they fire at them to get their horſes, in order to eſcape quicker." Their force lies in their attack, but for that they muſt be prepared; taken unawares, the ſmalleſt number puts them to flight: and when their ſudden fury of attack is abated, which is at the leaſt obſtinate reſiſtance,

[t] Eton, p. 67.

[u] "The hordes of Tartars, which formerly aſſiſted the regular troops, are now principally under the dominion of Ruſſia."

they

they are ſeized with a panic, and have no rallying as formerly."

"Caſting our view[x] over the paſhaliks, or governments moſt immediately connected with the ſeat of empire, we ſhall find them diſtracted, diſorganized, and ſcarcely yielding more than a nominal obedience to the Sultan: ſuch are the paſhaliks of Aſia Minor and Syria. With regard to the more diſtant provinces, they may be conſidered connected with the Porte rather by treaty than as integral parts of the empire. In this light I view Moldavia and Walachia in the north, and Egypt in the ſouth. Theſe unfortunate countries (unfortunate in their political regulation, however bleſſed by the bounty of nature) ſuffer, though in different degrees, from the harpy touch of Turkiſh deſpotiſm." The Sultan is the nominal ſovereign of Bagd d; but the Paſha has the real power in his

[x] Eton, p. 287.

own

own hands. "[y] In Armenia Major, and all the neighbouring countries, there are whole nations or tribes of independent people, who do not even acknowledge the Porte, or any of its paſhas. The three Arabias do not acknowledge the ſovereignty of the Sultan, who only poſſeſſes in theſe countries a few unimportant towns."

The Paſhas of Ahiſka, of Trebizonde, and Acri, often ſet the Porte at defiance. Near Smyrna the great Agas, or independent chiefs, maintain armies, and often lay that city under contribution. All the inhabitants from Smyrna to Paleſtine are independent, under different lords, and of different religions, and are conſidered by the Porte as enemies. In Syria the Sultan[z] virtually poſſeſſes the ports of Latachia (Laodicea), Alexan-

[y] Eton, p. 289. [z] Eton, p. 292.

dretta

dretta (or Scanderon), the port of Aleppo, Tripoli, Sidon, Jaffa, and a few inſignificant places: but the country belongs to the Curds; and the caravans from Scanderon to Aleppo are obliged to go round by Antioch, as they will not ſuffer the Turks to paſs through it. In Europe the Morea, Albania, Epirus, and Scutari, are more or leſs in a ſtate of rebellion. Boſnea, Croatia, &c. obey the Porte only as long as it ſuits them to defend themſelves againſt its enemies, in the war with Germany. "Lately we have ſeen all European Turkey in arms againſt the Porte; Adrianople in imminent danger, and even Conſtantinople itſelf trembling for its ſafety." The advances of Paſwan Oglou become every day more formidable; but the fatal blow will perhaps be ſtruck by a power the leaſt ſuſpected by the deluded Mahometans. And when we conſider the aſtoniſhing decreaſe in population throughout

throughout the Empire[a], and the failure of every attempt to revive the antient military ſpirit of the people[b], ſince the period

[a] The number of inhabitants in Conſtantinople is eſtimated by Mr. Eton at leſs than 300,000; and he ſuppoſes the population of the empire to hold the ſame proportion with the common calculation. After ſome inquiry into the cauſes of this aſtoniſhing decreaſe, he adds, "It is therefore reaſonable to conclude, that depopulation could not formerly have made ſo rapid a progreſs as at preſent, and that in a century more, things remaining in their preſent ſituation, the Turkiſh empire will be nearly extinct. It is worthy of remark, that the Curds in the mountains, and other independant tribes who do not mix with the Turks, are exempt from the mortality occaſioned by all the calamities, which afflict the countries more immediately ſubject to the Porte." Eton, p. 270, &c.

[b] Many attempts have been made within the laſt century, principally by French officers, to renew the antient military ſpirit of the Turks, and to inſtruct them in European tactics. Gazi Haſſan, the celebrated Baſha, tried, with unlimited power for nineteen years, to inſpire his own ſpirit into

period allotted for the decline of its power; ſuch a combination of circumſtances not only juſtifies the expectation of its fall, upon every principle founded on human experience, but holds out a moſt ſtriking example of the accuracy of Prophecy, for the contemplation of the preſent age. The teſtimony of this unbiaſſed writer is too valuable to be eaſily abandoned; and I am much deceived, if the Reader will not ſee ample confirmation of the ſyſtem, reſpecting the three great forms of Antichriſt, which the Introductory Chapter offered to his conſideration, in the following ſketch of the nature and effects of the Mahometan ſcourge of the *Eaſt*—more eſpecially if he will compare the deſcription of this

into the troops; but he found all his efforts ineffectual. The preſent Sultan, Selim, has attempted to aboliſh the Janizaries, and introduce the European diſcipline into the army gradually, by inſtituting a new corps trained to the muſket and bayonet; but this attempt is not likely to ſucceed to any extent. Eton, chap. iii.

power,

power, with that which has tyrannized over the *Weſt*, for the ſame purpoſes of trial and puniſhment, and with the animated picture of *Jacobiniſm* in this Author's Addreſs to the Emperor of Ruſſia, which I ſhall beg leave to ſubjoin in a note, though it more properly belongs to the ſubject of the following Chapter[c]. "No

[c] "You are called on, Sire, to cruſh with the irreſiſtible weight of your armies the enemies of religion, morality, and ſocial order. Peace with them will be more dangerous than war. Their doctrines will have freer courſe; and their doctrines have done more than their armies. They have ſubverted the order, and confounded even the names of things. Virtues have the appellations of vices, and vices the appellations of virtues. Can Ruſſia, in all its extended provinces, when every foreign contact will be poiſon; when every breath, except from the frozen ocean, will be full of miaſma, eſcape the contagion? None will eſcape but the elder brethren of Jacobiniſm, the Turks, whoſe equally monſtrous, though leſs dangerous tyranny, has for ſo many centuries inſulted mankind, trodden under foot the laws of nations, and blaſphemed Chriſ-

" No deſpotiſm was ever more profoundly politic than that, which wielding

Chriſtianity; who, unprovoked, attacked, conquered, and ſlaughtered nations without number, murdered their ſovereigns, and ſpilt every drop of royal blood, maſſacred their prieſts at the altar, extirpated nobility, plundered the opulent, and bound the wretched remains of the people in fetters of perpetual and hereditary ſlavery. They alone, till the reign of Jacobiniſm had made property a crime, the violation of property a legal reſource of government, and the lives and poſſeſſions of men the right of tyranny; they alone had hitherto confounded the hereditary ranks among mankind; had depreſſed genius, learning, and the Chriſtian religion, and governed their barbarous empire by ſlaves and aſſaſſins. Like the Jacobins, they taught Chriſtian children to fight againſt their fathers, and their fathers' God; they too hold it lawful to murder priſoners in cold blood; they too poſſeſs a claim to every country in the univerſe, and a ſacred right to ſubject all people to their laws; they too hold all other ſovereigns as uſurpers, and dethroning them as the higheſt merit. But ſtill the Turks have a religion; and though it permits them numberleſs enormities to their own ſect, and all enormities

ing at once the temporal and ſpiritual ſword, converted fanaticiſm itſelf into an inſtrument of ſovereignty, and united in one perſon the voice and the arm of the Divinity. In Turkey the judicial and ſacerdotal characters are the ſame. The chief engine of this hierarchy is the *fetva of the Mufti*, a ſort of manifeſto, which, *like the bulls of the Roman Pontiff*, originating in eccleſiaſtical power, has been applied to the moſt important political purpoſes. In other countries particular reigns, or epochas, have been marked with actions diſgraceful to the human ſpecies; but *here is a ſyſtem of wickedneſs*

mities to others, they acknowledge a God, and many moral duties. Not the contagion of their doctrines was to be feared, but their cruel ſword, which once threatened the conqueſt of the univerſe, and the extinction of all virtue, dignity, and ſcience in the world: yet was not this firſt monſter ſo tremendous, in the inſolence of his power, as an enemy, as is this ſecond monſter, in the inſolence of his ſucceſſes, as a brother." Eton, p. 457.

and

and abomination, transferred from the origin of the nation to its poſterity to this very day, confirmed by their religion, and approved by thoſe who call themſelves the Prieſts of God[d]."

"[e] It is ſcarcely credible, how far the littleneſs of pride is carried by the Porte, in all their tranſactions with the Chriſtian Princes. To ſupport their faith, and to extend their empire, are the only law of nations which they acknowledge. Their treaties amount only to a temporary remiſſion of that implacable enmity, with which their religion inſpires them againſt every thing not Mahometan. They conſider the moſt ſolemn treaties in the light of a *truce*, which they are at liberty to break, whenever they can more effectually ſerve the cauſe of Mahomet. In this they

[d] Eton, p. 20, 21.

[e] Eton, p. 106.

are much aſſiſted by the nature of the Arabic language, which they mix with the Turkiſh in their public acts, and which, by the various application of its terms, literal and metaphorical, enables them to give whatever interpretation they pleaſe to the contract. When they have conquered, they put to death all ages, rank, and ſex, except ſuch as they make ſlaves, who are *annually* obliged to ranſom their lives. It has frequently been debated at the Porte, to cut off all the Chriſtians in the empire, who will not embrace Mahometaniſm; but avarice has in this inſtance triumphed over cruelty. Every ſpecies of miſery and humiliation attends the Chriſtians, who remain firm to their religion, and every honour and advantage is held out to thoſe who abandon it."

"[f] The effects produced by this mon-

[f] Eton, Preface, p. 5.

ſtrous

ſtrous government in the provinces are ſhocking to behold. We ſeek in vain for a population ſufficient to compoſe thoſe numerous kingdoms and ſtates, which flouriſhed when the Turks uſurped their dominion: we find the country literally a deſert; we find vaſt villages uninhabited, and of many hundreds no traces remain. The empire in its flouriſhing ſtate was a vaſt camp.

"The Fleet goes annually to collect the tribute from Greece and the iſlands in the Archipelago. It is then that the miſerable Greeks[g] moſt feel the weight

[g] Mr. Eton affirms that the character of the Greeks is much ſuperior to what it is uſually repreſented by French writers, in knowledge, ability, ſpirit, and manly courage. They bear the Turkiſh yoke with great impatience, and have long been anxious for aſſiſtance to enable them to ſtrike it off. See his account of their negotiations with the late Empreſs of Ruſſia, chap. ix.

of

of the iron ſceptre that governs them, and all the inſults and oppreſſion of the vile ſatraps of the Tyrant. When a ſhip of the fleet arrives in a port, all the people who *can*, fly to the mountains, or into the country. Others ſhut themſelves up in their houſes, without daring to ſtir out. Every one in the roads and even in the ſtreets are plundered by the ſoldiers and ſailors of the ſhips; and if they are not cut, and wounded with a piſtol ball, they eſteem themſelves happy. The captains and officers raiſe contributions for themſelves, and thus the poor Greeks pay another tax to the fleet, which is heavier to thoſe on whom it unhappily falls, than that paid to the Sultan; and they are generally prevented from complaining out of fear leſt the next ſhip ſhould take revenge."

Such is the government, and ſuch are the complicated miſeries, under which the

the East has groaned for many centuries[h]! *The second woe* has been of long duration; but from the view we have first taken of the decline and present state of the Ottoman empire, we are surely authorized to conclude that it *now* draws near its close. It will not however terminate the allotted period of affliction; for when this woe shall be past, "behold, a *third* woe cometh *quickly*"—*while* the *sixth* trumpet *continues* to sound.

In the short account already given of the declining power of the *Papal* Antichrist, we have seen the effects of some

[h] When Omar, the Saracen Caliph, took Jerusalem by capitulation in A. D. 637, the Christians were not allowed liberty of worship, but on the most severe and humiliating conditions. See Ockely, Pococke, &c. Omar built a mosque on the site of Solomon's Temple, which remains to this day, walled round at some distance; and it is death for either Jew or Christian to enter the enclosure.

of

of thoſe vials of wrath which were to be *ſucceſſively* "poured out upon the men who worſhip the BEAST and his IMAGE." And the preſent ſtate of Rome (ſuppoſed to be under the influence of the fifth vial) may be conſidered as a confirmation of the opinion long ago formed by ſeveral of the moſt able Commentators, that the *ſixth* vial, which is to be "poured out in the river Euphrates," or the dominion of the *Mahometan* Antichriſt, would be contemporary with the *third* woe. The following Chapter will perhaps enable us to conjecture how far the reign of *the* IMAGE, made at the *ſuggeſtion*, and acting by the *power*, of the SECOND BEAST, appears to correſpond with the THIRD WOE; and how far it ſeems probable that "the remainder of wrath" will fall with *peculiar* violence upon the votaries of the INFIDEL ANTICHRIST, or, in other words, "upon the worſhippers of the IMAGE."

END OF VOL. II.